Roberti Hare.

XV

¶ A werke for housholders/or for them that haue the gydynge or gouernaũce of any company. Gadred & set forth by a professed brother of Syon. Rycharde whytforde. And newly corrected & prynted agayne with an addiciõ of policy for housholdynge / set forth also by the same brother. ∴ who sũtyme was a felowe of ye quenes college in Cambrige

NA · BI

¶ Unto the deuoute reders: Rycharde whytforde a
professed brother of Syon: due salutacion in our
lorde god and moost swete sauyour Jhesu.

¶ The preface.

Where I had sent forth this pore lesson
vnto a pryuate persone & specyall frē-
de: the copy therof came vnto the syght
of certeyn deuoute psones ỹ were (as
they sayde) well contented therwith /
and edified therby. So ỹ they instant
ly requyred me / to put yt newly forthin cōmune: suppo-
syng in theyr deuoute mynde / it sholde be vnto other p-
sones / as yt semeth vnto them / edyfycatyue and profi-
table I beleche our lorde / it soo maye be. And that you
wolde not ascribe yt vnto any presumpcion / in me /
but rather vnto theyr deuocyon & charyte. And wt lyke
herte & mynde / so to receyue it: The ende of the preface

¶ The argument.

The mater is directed principally vnto housholders / or vnto thē ỹ haue gydyng & gouernaūce
of any cōpany for an ordre to be kepte bothe i thē selfe &
i thē ỹ they haue i rule & charge. The ende of ỹ argumēt

¶ The selfe lesson or counseyle.

O Good deuoute chrystyans / let vs fyrst consydre
that all we ben mortall / as wel the ryche as the
poore / ỹ ponge as the olde / there is no difference / none
excepte / all must nedes dye. And though we lyue very
longe / yet shall we dye shortly: for ỹ longest lyfe of this
worlde: is very shorte. And yet haue we no certaynte
ne yet / coniecture of knowlege / whan / where / how / or
in what state we shall departe this lyfe. And sure we
ben / that as we ben founde at that tyme / so shall we be

taken / & without respyte or delay / forth with shall we be presented & brought before the hygh iudge / that can not be deceyued / to make a counte of all our lyfe past / where no man of lawe may speke for vs / ne any excuse may serue vs. Our owne conscience / shall there speke and tell playne trouthe / without craste or dissymulacyon / and (in a moment / a twynclynge of an eye) shall clerely confesse all our hole lyfe: & euery wrynele & parte therof: whiche confessyon / yf your lyfe were good / shall be vnto our grete honour / comfort: recyocynge: and ioye euerlastynge. And contrary yf it were euyll / it shalbe vnto our great shame & rebuke / vnto our endles sorow and peyne / and woe euerlastyng. we haue nede therfore to be well ware / how we spende our tyme / how we passe this lyfe / or rather how this lyfe passeth vs. And moch shal it auayle & profyte vnto ỹ helth of our soules ofte tymes to remembre our last ende. The wyse man sayth. In oibus operibus tuis / memorare nouissima tua. &c. In all thy werkes (sayth he) remembre thyne endynge daye & what thynges / shall come vnto the at thy last ende / & thou shalt neuer do synne / ne contynue euerlastyngly therin. The fyrst point therfore of a good chrystian / is to entende and purpose with good herte & constaũt mynde / to auoyde synne / & dylygẽtly to study how to flee & beware of the occasions therof. And than to appoynt hym selfe vnto some customable course of good & profitable exercyse. Diuerte a malo & fac bonum (sayth the prophete) Turne awaye thy face / thy herte / wyll & mynde from all euyll / and appoynt thy selfe to worke good werkes. For a forme therfore how to folowe the same by contynuaũce / I shall shewe you my poore aduyse. I speke vnto you good symple & deuonte

Eccli. vii.

Psalmo. xxxvi.

soules/that wolde kayne lyue well your selfe/ and also ordre & cõforth all other vnto ỹ same. Fyrst than begyn with your selfe. And as soone as you do awake in the morynynge/to aryse for all daye. Fyrst sodeynly turne your mynde and remembraũce vnto almyghty god/ & than vse (by contynuall custom) to make a crosse with your thombe vpon your forehead or front/ in sayenge of these wordes. In noie patris. & than an other crosse vpon your mouth/ with these wordes et filij. And the thyrde crosse vpon your brest/sayeng et spũs scti. Amẽ. And yf your deuocyon be therto/ ye may agayne make one hole crosse/from/ your heed vnto your fete/ & from the lyfte shulder vnto ỹ ryght/sayenge all togyder. In noie pr̃is et filij et spũs sancti. Amẽ. That is to meane I do blesse & marke my selfe/ with the cognysaũce and badge of Chryst/ in the name of the father/and in the name of the sone/and in ỹ name of ỹ holy ghost/that is to saye/the holy trynyte. iij. persones & one god. Than saye or thynke after this forme. Good lorde god my maker & redemer/here now in thy presence/ I do (for this tyme & for all the tyme of my hole lyfe) byquethe and by take/or rather do frely gyue my selfe/ soule and body/ with all my hert & mynde vnto the (good lorde) & vnto thy handes: to be thy bonde seruaũt for euer: accordyng vnto ỹ promyse made in my baptysme at the font stone And here now I do ratyfy & newly confyrme the same and do fully cõsent in herte & mynde therto/ neuer here after (by the helpe of thy grace) to cõtrary the same/ but to cõtynue in thy lawes (good lorde) vnto ỹ ende of my lyfe. But where thou knowest (good lorde) that I am a fraple person/infirme/ feble & weyke/ & (of my selfe) prone & redy/in thought/ worde/ & dede vnto euyll/ frõ

the begynnynge of my lyfe hytherto / I beleche ꝑ good lord god and father of all puyssaũce and power / of all myghty & strength ꝑ ꝑ wylte defende me from all myne enemyes / & gyue me spyrytuall strenght & power / that I may in the vaynquyllh & ouercome / flee and auoyde all luche fraylte / lyght maners or dilpolicios / as lhold be contrary to thy wyll & pleasure / and that accordyng vnto this wyll of the spyryte / whiche thy goodnes hath now frely gyuen vnto me. I maye destroy the wyll of ꝑ flelhe / and to contynue vnto the ende of my lyfe. And yet good lorde / where thou knowest also that I am but rude and vnlerned / without wytte / wyldō & due knowlege of the & thy lawes / all ignorannt & as an ydiote or foole in all good & spirituall vnderstādynge. I beleche the good lorde god / ꝑ art the essencyall sone of god ꝑ father / & vnto whome is appropriate all wytte and wysdome / all scyence / cōnynge & knowlege / & all ryght percepynge & vnderstandynge / ꝑ ꝑ wylt graunt me ꝑ due knowlege of thy selfe by ryght and true feyth / and the knowlege of all thy benefites & gyftes done to me & all mankynde / & grace dewly to thanke the for them. And also due knowlege of myne owne selfe / of ꝑ state & condicion of my lyfe & conuersacyon / & specially of my wretchednes / with due contrycyon for all my synnes. And knowlege also of thy lawes / wyll and pleasure / so ꝑ by no maner of ignorannce or myslunderstandynge. I do at any tyme / in werke or dede / or in worde or thought any thynge contrary vnto the same. And thyrdly good lorde where thou knowest / also that / I am oftetymes obstynate of mynde / froward & euyll wylly stubburne of stomake & vnkynde of hert / dull negligent & slouthfull in all maner of goodnes / I beleche the good lorde

god holy ghost/ that art the spyryte & wyll of the father and of the sone/ & w̄ them the same selfe essencyall god vnto whom is appropriate & specyally appoynted/ all bounte/ all goodnes/ all grace & good wyll/ that ꝑ wol dest vouchesafe to gyue me the grace of good wyll/ so that I neuer do/ saye/ ne thynke/ ꝑ shulde be contrary vnto thy wyll. And haupnge vnto the euer a reuerende drede. I may loue the for thy selfe & all other in ꝑ (lorde) & for the/ so ꝑ accordynge vnto the spirituall strengthe and knowlege that thou hast gyuen me/ I maye apply my wyll hooly vnto thy wyll/ so that I haue no wyll propre vnto my selfe/ but that my wyll be all thy wyll and bothe (as moche as may be possible) one wyll. And so I may here in this lyfe/ ordre my loue/ & come vnto suche perfeccion of feruent charite/ that (by thy grace) I may atteyn vnto ꝑ fruicyon of euerlastynge charite in thy ioyful presence. Amē. And good lorde god father of heuē I beseche the take and receyue me thus vnto thy grace/ & haue mercy and pyte vpon me & all thy people And thou lorde god blessed sone of god the father/ & sauyour & redemer of ꝑ worlde/ haue pyte & mercy vpon me & vpon all chrysten people: And louynge lorde god holy ghost & blessed spyryte of god/ haue mercy and pyte vpon me & all ꝑ worlde. Holy and blessed Trinite/ one selfe & same essencyall god/ haue pyte & mercy vpon me & all myne/ & vpon all thy creatures. Amen. And than ones agayne blesse the with. In noie ꝓfis. as before/ & than go forth vnto your besynesse where ye wyll. Let this be for your morynynge exercyse. And though you ꝑ haue great thynges to do/ wolde thynke this prayer & morynynge exercyse ouer lōge/ bycause of your besynes I acertayne you/ yf it were ones (by vse) goten redy &

incorporate / & prynted in the herte & mynde / it wolde
soone be sayd or thought / & the person sholde J byleue
haue grace to spede the better in other thynges / and no-
thynge forthynke of the spendynge of the tyme / but ra-
ther accounte it for great gaynes / in somoche that we
purpose to set forth in ỹ ende a longer exercyse / for thē
that haue longer tyme to spende / but now we shall go
forth herein. After ỹ sayd morowe exercyse J trust you
wyll be well occupyed vpon your appoynted course of
occupacyon. For ỹ was our coūseyle in ỹ begynnynge
ỹ ye sholde appoynt your selfe / by a contynuall course
vnto some certeyne occupacion that may be profytable
and euer to auoyde ydlenes the mother and nurse of all
synne & euyll. And euer beware of suche occupacions
as ben called cōmunly pastymes / ỹ is to say / all maner
of vnlawfull games / & suche dysportes as done drawe
people rather to vyce than to vertue / whiche more pro-
perly may be called lose tymes than pastimes. For syth
by the affirmacyon of our sauyour / we shall make ac- Matthe
count of euery ydle worde / it must nedes folowe ỹ we xii.c.
shall make a more strayte rekenynge of euery ydle or
euyll werke. Let therfore your sayd appointed occupa-
cyon be alway good / vertuous & profytable. Syth than
ye must nedes make a rekenynge of euery werke: worde
and thought: for none of these can be hyd or kepte preuy
from your auditour me thynketh yt sholde be a great
surety for you / to make euery daye ones your sayd ac-
counte by yourselfe. The commune ꝓuerbe is / that ofte
rekenynge holdeth longe felawshyp. J wolde aduyse
you therfore to spende some tyme therupon at nyght
after all your occupacions / before your bed / there knele
downe / & there begyn to remembre whyder ye wente

and what ye dyd immedyatly after your mozowē exercy
se and in what company ye were / and what was there
your behauyour and demeanour / in werke / worde / oz
thought / & so go forth vnto euery place / tyme & cōpany
as bzeke fast: dyner: supper / oz dzynkynge / & where you
fynde oz perceyue any thynge that was good / vertuous
and profytable / ascribe & apply ꝑ vnto our lorde god &
gyue vnto hym all the glozy / laude & prayse therof / for
he alone is ꝑ gyuer of all goodnes / & so ouer passe that
thynge lyghtly. And where ye remembze of any spe-
cyall thynge done / sayd / oz thought amysse / stycke and
byde therupō / & bulte it (as they say) and turne it vp so
downe / & try the weyght & daūger therof / with all the
maner & cyrcūstaunce of the same. So may ye knowe
the quantyte therof / that is to say / how great a synne
oz how lytell it is / how be it / none offence can be lytel ꝑ
doth offende god / & surely euery synne / is offence done
vnto god / all though it seme to be done vnto man. For
as ꝑ loue of god dothe begyn at ꝑ loue of the neyghbour
For he that loueth not his neyghbour whom he may se
1. Johñ. ii. d. with his bodyly eye / oz syght / sayth sayne Johñ: how
may he loue god / whom he can not so se / so in lyke ma-
ner the offence of ꝑ neyghbour is forth with the offence
of god. Consyder therfore / vnto whom the trespace is
done / & so ꝑ consyderacyon with the other qualytes and
quantytes of the synne / shall bzynge you vnto a bashe-
ment therof / & to be sozy therfore / oz at the leest / to wyl
oz wysshe that ye had not so done. Than mekely crye
god mercy / & axe hym forgyuenes therof / w̄ very pur-
pose & mynde to be cōfessed therof at due tyme / & to take
and do penaunce therfore. And I dare assure you that
this maner of accoūt / & rekenyng (though your synne

were neuer so great) shall saue you from the ieopardy of dampnacyon/ whiche is no lytell grace & goodnes of god. Thanke hym than lowly therfore/ & so blesse your selfe/ as you dyd in the morynge/ & your bedde also/ & go ther vnto/ & so cõmyt your selfe all hole body & soule vnto the protecyon/ custody & kepyng of our lorde/ who gyue you good nyght & god rest. Amen. ¶ It shall be eyght well also that you call vpon suche holy sayntes as you haue specyall deuocyon vnto/ vnder this forme or some other lyke. Blessed lady Mary mother of god alwaye vyrgyn/ I beseche the pray for me/ and for all chrystyans. Holy angell of god/ what so euer thou be ꝑ art deputed and appoynted vnto my custody/ I (submyttynge me with moist lowly obedience) I beseche the to praye for me & for all the worlde. Saynt Michael/ saynt Gabryell/ saynt Raphaell & all holy angels & archangels/ I beseche you praye for me & for all people/ Saynt Johan baptyst & all holy patryarkes & ꝓphetes I beseche you pray for me & for all chrystẽdom. Saynt Peter/ saynt Paule/ saynt Johñ ꝑ euangelyst/ and all holy apostles & euangelystes/ I beseche you praye for me & for all ꝑ worlde/ and you also all dysciples of our lorde/ and holy Innocentes. Saynt Stephã and all holy martyrs. Saynt Augustyne/ & all holy cõfessours all religious persones & heremytes. Saynt Katheryne saynt Margarete/ saynt Barbara/ & all holy vyrgyns I beseche you praye for me/ & for all persones. And fynally all you holy sayntes of heuen/ of euery degre and state where you be/ I beseche you all in generall/ and euerychein specyall/ pray for me & all mankynde. Here may you bryngе in ꝑ patrones of your chyrches or dioces/ and suche as you haue (as I sayd) singuler deuo-

eyon vnto. And here an ende as vnto your selfe. But yet some of you wyll say. Syr this werke is good for religious ꝑsones/ and for suche ꝑsones as ben solytary & done lye alone by them selfe/ but we done lye.ij. or.iij. somtyme togyder/ & yet in one chambre dyuers beddes & so many in company/ yf we shulde vse these thynges in ꝑsence of our felowes/ some wold laugh vs to scorne and mocke vs. O Jesu bone. O good lord Jesu/ what here I nowe? I dare well saye/ there be but fewe persones in Englande but they wolde byde some daũger or rebuke for pleasure of theyr kynge or pryncee/ & many for theyr mayster or maystresse/ or theyr souereyns & some for theyr frendes & felowes/ & specyally where great gaynes shuld growe therby vnto them selfe. And for the pleasure of god our father/ & of our swete sauyour Jesu our brother/ shulde we be abasshet to take daũger & bere a poore mocke or scorne/ that neuer shall woũde or flesshe/ ne yet tere our skyn for the pleasure of our peereles pryncee kynge of kynges & lord of all lordes. Fye for shame ỹ any chrystyã shuld be so cowardous Ventre vpon it/ go for the wall. In.ix. dayes (as they saye) ỹ daũger shalbe past fere nothynge. Euery begynnynge is harde & of great difficulte. But importune labour doth vaynquysshe & ouercome all thynges. I tell you/ this dayly exercyse by custum & vse/ shal seme very shorte & swete/ ꝑfytable and pleasaunt. Rede it or here it ouer ones or twyse at ỹ leest before they cast it away How be it wethynke it not sufficiẽt nor ynough for you to lyue well your selfe/ but ỹ all other chrystyans also lyue the better for you & by your example/ & specyally those that you haue in charge & gouernaũce/ that is to say/ your childer & seruauntes. And me semeth it shuld

Omne principium difficile. Labor improbus omia vincit.

also be a good pastyme & moche merytoryous / for you ẏ can rede / to gader your neyghbours aboute you on the holy day / specyally the yonge sorte / & rede to them this poore lesson. For therin ben suche thynges as they ben bounde to knowe / or can saye / that is the Pater noster / the Aue maria / & the Crede / with suche other thynges as done folowe. I wolde therfore you shulde begyn with them bytyme in youthe as soone as they cā speke. For it is an olde saynge. The pot or vessell shall euer sauour or smell of ẏ thynge wherwith it is fyrst seasoned. And your englyssh ꝓuerbe sayth / ẏ ẏ yonge corke croweth as he dothe here & lerne of the olde. you may in youthe teche them what ye wyll / and that shall they lengest kepe & remēbre. you shulde therfore aboue all thynges / take hede and care in what company your your chylder bē nourylshed & brought vp. For educacyō & doctryne / ẏ is to saye / bryngynge vp & lernynge done make ẏ maners / with good & vertuous ꝑsones (sayth the prophete) you shalbe good & vertuous. And with ẏ euyll persones / you shalbe also euyll. Let your chylder therfore vse and kepe good company. The pye / ẏ iay / and other byrdes done speke what they moost here by eare. The plouer by syght wyll folowe ẏ gesture and behauyour of the fowler. And the ape be exercyse wyll worke & do as she is taught / and so wyl ẏ dogge (by violence) contrary to naturall disposicion / lerne te daunce The chylder therfore ẏ by reason done fer excede other creatures / wyll bere away what they here spoken / they shulde therfore be vsed vnto suche company where they shulde here none euyl / but where they may here godly and chrystyan wordes. They wyll also haue in theyr gestures and behauyour / suche maners as they se & be-

Quod noua testa capit: iueterata sapit.

Psal. xvii.

hold in other persones. And as they bē taught/so wyll they do/& in many thynges they may be conpelled vnto a contynuall custome/whiche doth alter & chaũge/naturall disposicion. Unto some craftes or occupacyons a certayn age is required in chylder/ but vertue & vice may be lerned in euery age. Se therfore ẏ in any wyse you let them vse no company but good and vertuous. And as soone as they can speke/ let them fyrst lerne to serue god/ & to saye the Pater noster. Aue. and Crede. as I sayd before. And not onely your chylder/ but also se you & proue/ that all your seruauntes/ what age so euer they be of/ can say the same. And therfore I haue aduysed many persones/& here now to counsayle/that in euery mele/ dyner or souper/ one persone sholde wt lowde voyce saye thus.

Fyrst peticyon. Pater noster qui es in celis: sanctificetur nomen tuum Good lorde god/our holy father that art in heuen/ leet thy name be sanctifyed/ that is to meane/ I beseche the graunte vs grace to blesse/ to honor/ to laude and prayse thy holy name.

secunde. Adueniat regnum tuum. Good lord god our father that art in heuen/ let thy kyngdom come/that is/ I beseche the lorde/that all the people of ẏ worlde may come vnto the grace of baptysme/ & so be the feythfull subiectes of thy realme and kyngdome of christianite

thyrde. Fiat volũtas tua/sicut in celo et in t̃ra Good lorde god our holy father ẏ art in heuen/ let thy wyll be wrought in erthe as it is wrought in heuen/that is to meane/ I beseche the lorde/ ẏ all thy chrystyan people here in erth may performe thy wyll/and kepe thy cõmaundemẽtes after theyr estate & condicion/ as thy holy angels and sayntes done in heuen after theyr state and degre.

Panem nostrum cotidianū da nobis hodie. Good lorde god/our holy father that art in heuen/gyue & graunte vnto vs this daye our dayly breed/ that is to meane/ I beseche the good lorde/graunt vnto vs cōtinually ꝑ spyrytuall fode/grace & effecte of thy holy sacramentes. Or thus. Graunt vnto vs the cōtynuall grace & effecte of thy holy sacramentes/whiche is the dayly fode of our soules/and spyrytuall suerte of our saluacyon. fourth.

Et dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris. Good lorde god oure holy father that art in heuen/forgyue vs our dettes/as we done forgyue our detters/ ꝑ is to meane/ I beseche the good lorde/forgyue & pardon me & all chrystyans all maner of offences & trespaces done agaynst the & thy lawes/ lykewyse as we done forgyue all maner of persones all maner of greues and trespaces don̄ agaynst vs. fyfth.

Et ne nos inducas in tentationem. Good lorde god our holy father that art in heuen/lede vs not into temptacyon/that is to meane/ I beseche the good lorde/suffre me not/ne any chrystian/to be ledde or brought by any temptacyon/vnto the full consent of any synne. sixth.

Sed libera nos a malo. But good lorde god our holy father ꝑ art in heuē/delyuer me & all chrystians frō euyll that is to meane/ I beseche the good lorde/ꝑ not only ꝑ kepe me & all thy people frō all syn & offence of thy goodnes/but also that ꝑ wylt delyuer & make vs quyte of all synnes past And cōserue & kepe vs cōtinually in ꝑ state of grace. A mē. so be it/that is to meane/good lorde we beseche the that all theise thynges may come to passe in ful effect/accordyng to our peticion & desyre. This prayer of ꝑ Pat nr̄/is ꝑ mooste excellent prayer/by cause ꝑ our sauyour made it hymselfe and taught it to his disciples. seuenth.

The Aue maria / is the mooſt pleaſaunt prayer / and of
moſt honour vnto your bleſſed lady / bycauſe one parte
Luce. i. therof is the ſalutacyō of the aungell Gabryell wherby
inmedyatly after her conſent / ſhe cōceyued the ſone of
god in her wombe. And ỹ other parte / was ſpoken vn-
to her by ſaynt Elyzabeth / inſpired & moued therunto
by ỹ ſpiryte of god ỹ holy ghoſt. And therfore done we
ſet forth the Aue maria after ſuche maner as we dyd ỹ
Pater nr̄. Aue maria gratia plena dn̄s tecū: bn̄dicta tu
in mulierib⁹ et bn̄dict⁹ fruct⁹ vēt̄ris tui Jeſus. Amen.
Hayle Mary full of grace / god is with the Bleſſed be
thou amonge women / and bleſſed be the fruyte of thy
wombe Jeſus Chryſt / god & man. Amen. ſo mote it be.
That fyrſt worde Aue / whiche I do englyſhe after the
cōmune maner / hayle is a worde of ſalutacyon / as we
ſaye in cōmune congreſſes or metynges togyder. God
ſpede you / god ſaue you / god bleſſe you. Good morowe
good euen / god ſpede / god be at your game / god be at
your werke / god ſende you / with ſuche other / after the
maner of the countree where it is ſpoken. And the laſt
worde. Amen / it is a worde of conſent or deſyre / that
the mater ſpoken before ſhulde come to paſſe / or vnto
effecte / as communely it is ſayd / be it ſo be it / let it be ſo
I graunte / I aſſent / with other lyke. This haue we
ſayde / by cauſe you ſhulde vnderſtande / what euery
worde meaneth. ¶ Now dothe folowe the Crede.

¶ The fyrſt artycle.

Saynt Peter. CRedo in deū patr̄ oīpotēt̄: creatorē celi & terre.
I byleue vpon god ỹ father almyghty / maker
of heuen and of erth. This terme in deum / is dyuerſly
englyſhed / ſome done ſaye / into god / ſome / in wardly
in god / ſome / pfitely in god. But ỹ mooſt cōmune vſe

of the countre of the vnlerned people/is to saye. I bylē-
ue vpon god and vpon his faeth/but all doth meane in
effecte/ ẏ the ꝑson hath ꝑfyte feyth and byleue in god/ ⁊
vnto god. ¶ The secunde artycle.

Et in Jesum Chrystū filium eius vnicū dn̄m nostrum. Saynt Andrews
And I also byleue ꝑfytly vpon our lorde Jesu Chryst
his onely begoten sone/ that is to saye/ ẏ onely begotē
sone of ẏ sayd father ¶ The thyrde artycle.

Qui cōceptus est de spū sācto/ natus ex maria virgine Saynt Johan.
And also I byleue perfytly ẏ our sayd lorde Jesu was
cōceyued of the holy ghost/and borne of our lady saynt
Mary/she remaynynge and abydynge euer a vyrgyn.

The fourthe artycle.

Passus sub poncio Pilato/crucifixus/mortuꝰ ⁊ sepultꝰ Saynt James. the more.
And also I perfytly byleue/ ẏ our sayd lorde Jesu dyd
suffre his passyon/ ⁊ was crucyfyed/ deed/ and buryed/
vnder the power ⁊ iudgment of a man called by propre
name Pontius/ ⁊ by his secunde or surname Pylate.

¶ The fyfth artycle.

Descendit ad inferna: tertia die resurrexit a mortuis. Saynt Thomas of ynde.
And I byleue perfytly also/ that our sayd lorde Jesu
after his sayd passyon ⁊ deth/ descended ⁊ went downe
vnto ẏ lowe places of hel/ ⁊ brought forth frō them our
fyrst father Adam/ ⁊ al that were there with hym/ and
that vpon the thyrde day after his deth / he dyd aryse
from deth/ ⁊ all ẏ bondes therof vnto lyue euerlastyng

¶ The syxth artycle.

Ascendit ad celos/ sedet ad dextrā dei patris oīpotentis Saynt James the lesse.
And also I byleue ꝑfytely/ ẏ our sayd lorde Jesu dyd
ascende ⁊ stye vp vnto ẏ hyghest heuens/ ⁊ there dothe
syt vpon the ryght hande of god the father omnipotēt
and almyghty. ¶ The seuenth artycle.

Saynt Phylyp. Inde venturus est iudicare viuos et mortuos. And I also perfytly byleue / that he wyll come thens agayns into this worlde / to iudge all persones / quycke & dede.

¶ The.viii.artycle.

Saynt. Bartholomewe. Credo in spiritum sanctū. I byleue perfytly also vpon the holy ghost / the spyryte of the father & of the sone / & with them bothe the same selfe god.

¶ The.ix.artycle.

Saynt Mathewe. Sanctam ecclesiam catholicam. I also byleue that the chyrche of Chryst is & was / & euermore shalbe holy and feythfull / & therfore I do gyue feyth and credence vnto the same / and vnto the termynacions therof.

¶ The.x.artycle.

Saynt Symon Sanctorū cōmunionē remissionē peccatorū. I byleue also the cōmunyon of sayntes / that is to say / I byleue that all the werkes & good dedes of all good & holy persones / ben and shalbe cōmune / so that euery feythfull chrystyan hath & shall haue parte with other. And also I byleue the remyssyon of synnes / that is to saye / that all maner of synnes may and shalbe forgyuen / yf forgyuenes be duely desyred and axed.

The xi artycle.

Saynt Jude / called also Thadeus. Carnis resurrectionē. I also byleue the resurrecyon of our flesshe / that is to say / I byleue that all maner of persones shall aryse at the day of dome in soule & body with the same flesshe / blode & bones ỳ they were borne with & dyed with. ¶ The.xii.artycle.

Saynt Mathye Et vitā eternā. Amen. And also I byleue euerlastyng lyfe / that is to say / that (after ỳ generall resurrecyon) all maner of persones / as well good as euyll / dampned or saued / shall contynue in lyfe euerlastynge / eyther in ioye or peyne / & neuer departe therfrom. This worde

Imē. is declared before in the ende of the Pater noster
¶ This maner of the Pater noster/ Aue and Crede/ I
wold haue vsed and redde vpon the boke at euery mele
or at the lest ones a daye with lowde voyce (as I sayd)
that all ỹ persones present may here it. And yet forther
I wolde aduyse & counseyle you/ to se/knowe and proue
that euery persone in your hous and all that ben vnder
your gouernaūce & charge (can sayn the same) & therfore
you must take the labour to here them your selfe/ and
where nede is/ to teche them. For many that ben aged
and can not saye/ wyll be abasshed to lerne it openly &
yet yf they here it dayly redde after the maner shewed
before/ they shall by vse and custome lerne it very well
And some other persones there ben/ that can sayn cyght
well/ bothe vpon the boke & without/ but yet amonge
them some ben dullardes & slouthfull & some negligent
and careles/ & so done they not saye it/ but in tyme forge-
gete it/ as in maner they had neuer lerne it. I praye
you therfore (good deuoute chrystyans) take the peyne
to here them youre selfe/ at the leest ones a weke/ & let
none escape you/ olde nor yonge. It shall (beleue me)
be vnto you a great dyscharge of conscyence/ and not
without merite and great rewarde. And charge them
straytly vnder peyne of punysshment/ that they sayn it
euery day thre tymes at the lest/ that is to saye/ in the
morynynge/ at none or mydday/ & at nyght. Than must
you teche them to knowe by order the preceptes or com-
maūdementes of god/ the names of the .vii. principall
synnes & of theyr .v. wyttes/ as thus. The cōmaūdemē-
tes of god ben .x. in nombre. The fyrst/ that we shall Fyrst.
haue no straūge ne others goddes but one alone & hym
to loue/ honour & drede aboue all thynges. The secūde
for housholō.

Secunde we may not take ẏ name of god in vayne / & therfore
Thyrde. we may not vse to swere. The thyrde / we must kepe
our holy day w̄ close mynde vnto god & reuerede deuo-
cion / & therfore we may do no bodily or worldly labou
Fourth. res for lucre therin. The fourth / we must w̄ reuerede
& due lowly maner do honour vnto our parentes / ẏ is
to say vnto our fathers & mothers & we shall haue (by
Fyfth. ẏ ꝓmyse of god) lōge lyfe therfore. The. v. we shall not
slee or kyll any ꝑsone / neyther in dede / nor yet in wyll /
i. Jo. iii. or mynde / nor yet may we hate any ꝑson in herte. For
Sixth. who so euer so doth / is an homicide & mansleer. The. vi.
vii. we may do no lechery. The vii. we may do no thefte.
viii. The. viii. we may bere no false wytnesse / ne make any
ix. ly or lesynge. The. ix. we may not coueyt or desyre any
x. wedded or maryed ꝑson. And the. x. we may not coueyt
ne desyre any other mānes goodes. These ben ẏ. x. com-
maūdymentes / gyuen & cōmaūded by almyghty god / &
Exod. they ben diuided in two partes / as two tables or bokes
xx. The fyrst apperteyneth and belongeth vnto almyghty
god hymselfe. And in ẏ parte ben conteyned ẏ thre fyrst
cōmaūdementes / & all those thre cōmaūdemētes be con
teyned in this one cōmaundement of the gospell. Loue
good aboue all thynges. And in the secunde parte or se-
cunde table / ben the other. vii. conteyned / whiche done
apperteyne & belonge vnto the neyghbour. And yet all
those. vii. ben agayne conteyned in this one commaun-
A declaracyō of the dementе of Chryste. Loue thy neyghboure as thy selfe.
¶ Yet may you go forther with them / sum what to teche
them what they meane For whan you saye ẏ we may
haue no mo goddes but one alone / ẏ is to meane / that
The fyrst. we shulde loue nothynge so well as god. whan so euer
than a person doth set his herte & mynde vpon any cre-

ature/more thā vpon god/so that he wolde rather dyspleale god & breke his lawes & ordynaūces/thā for to leue & forbere the affeccion or pleasure of the creature/thā hath he a straūge god/an other god/for thā ẏ thyg is his god/for the whiche he dothe forsake god/and dothe contrary vnto his wyll & ordynaunce. And here (good and deuoute chrystyans) be well ware/& warne all youres of these supersticious witchcraftes and charmes that ben moche vsed/and done to deceyue many persones/that (for the vnlawfull loue vnto the helt he of theyr bodies/or of theyr chylder/or beestes/or other goodes lost or stolen wyll go seke wyse men or wyse womē for so they done call the deuyls proctours ẏ done vse suche witchcraftes & charmes then done they seke I say/and put them selfe subiecte vnto the false god the deuyll and his cerimonyes/to gette helthe vnlawfully by the meanes of that wytchcraftes forboden by the chirche/vnder peyne of cursynge. And yet the symple people done suppose and wene they do nothynge offende therin. For I haue herde them saye full often my selfe. Syr we meane well/& wy done byleue well and we thynke it a good & charitable dede to hele a seke persone/or a seke beest/and trouthe they saye/but yet it is neyther good ne charytable to heele them by vnlawfull meane. And surely ẏ meane is vnlawfull. For good reason wyll admyt/that no sore ne sekenes may be heled/but eyther by nature/or by medicyne/or by myracle. yf a fynger be cutte/or small surfet taken/nature in a whyle wyll hele the persone. But in all greuous dyseases/medycyne is the commune meane of helthe/but sure ben they that suche charmes or wytchecraftes ben no medycynes. For than shuld they heele as

well by one ꝑsone as by on other. And no mā byleueth they ben myracles/ ergo they must nedeli be the deuyls crafte/ ẏ to deceyue ẏ symple persones/ doth hurte some and teceth ẏ waye vnlawfull to brynge them into his daunger. For you wyll graunte ẏ he were a foole/ that for ẏ helt of his hors legge/ wold lose one of his owne handes/ or one of his owne eyes/ ⁊ yet is he more foole in dede. that for any creature wold lose his soule. But yet some haue sayd to me. Syr/ how may this tharme be euyll or amys/ when all thynges ben good/ as by exemple. The charmer is a good man or a good woman and taketh here a pece of whytebred/ ⁊ sayth ouer that breed nothynge/ but onely ẏ Pat̄ nr̄. ⁊ maketh a crosse vpon the breed/ whiche thynges ben all good/ thā doth he nothynge els but ley ẏ pece of breed vnto the tothe ẏ aketh/ or vnto any other sore/ turnynge ẏ crosse vnto ẏ sore or dysease/ ⁊ so is ẏ persone heled. How may this be euyll now say they? I say agayne it is euyll and dampnable/ by cause ẏ feith ⁊ byleue of ẏ hole mater resteth in ẏ applicacion of the crosse/ whiche hathe no naturall operacion/ but is a cerimonye vnlawfull. For all though thynges here ben good/ yet done they nothyng auayle wout ẏ cerimony/ ⁊ so is all a charme ⁊ vnlawfull ⁊ nought/ whiche maye euydently be knowen for nought ⁊ vnlawfull/ by cause ẏ chyrche doeth cōdēpne and forbede all suche/ whiche thynge surely the lerned chyrche of god/ gyded euer by the holy ghost wolde neuer haue done/ yf it were good and lawfull. And therfore in any wyse/ let none of your folkes vse any suche.

The secunde. ¶ Now for ẏ secunde precepte/ whiche is/ ẏ no person shulde take the name of god in vayne/ warne your folkes ⁊ toke good hede vnto them that they be no cōmune

sweres. For it were lesse ieopardy for you to haue in your hous a thefe or a steler / a lecher or vnclene lyuer / than an vsuall swerer. For a great othe accustomed dothe prouoke the sodeyn vengeaunce of god. The scrypture saythe. De domo iurantis / non receded plaga. The customable swerer / shall euer be full of iniquyte & synne / and ẏ plage of the vengeaunce of god shall cõtynually hange ouer that house. Let not thy mouthe be vsed vnto swerynge (sayeth the scrypture) For ẏ customable swerer shall neuer be clene purged of synne. wherfore I dare well saye that swerynge is one of the greate causes of all these sodeyne plages amonge men & beestes / as pestylence / pockes / swetynges / and moreyns / with suche other. And I byleue verely none of you wolde be glad to kepe in his hous a lepre / or any psone infected with any of the foresayd plages. And yet is a swerer more peryllous than any of them. For his othe may sle or infecte your chylde in the cradle or stryke your beestes in the feeldes / destroy your corne & graynes / and cause pryuely many myscheues. And yet many psones done thynke and byleue / that yf they swere trouth / they do no synne / but they ben surely deceyued / as by case / yf a person wolde prynte & coyne money of good syluer or good golde / kepyng also ẏ due weyght and fasshon / that thynge wolde nothynge excuse the persone vnto the kynge or his lawes / though also he proued the money were good and lawfull money. For the kynges lawes / is ẏ no persone shall prynt or coyne any money but suche as be assigned by hym / and that also in the place appoynted ther vnto. So in lyke maner / ẏ lawe of god is ẏ no persone shall swere any othe / excepte it be at the appoyntment or cõmaun-

Ecclesi. xxiii. B.

Ibidem.

dement of suche a persone that hath iust power to requy
re to take an othe/and that also must be done in due
place/ ẏ is to saye/before a lawfull iudge. And so may
the person lawfully swere/ so euer that the swerer do
thynke & byleue in true & vnfeyned conscyence/ ẏ his
othe is true. And els/ ẏ is to say/without circũstaũces
and suche other causes expressed in ẏ lawe no persone
maye swere/though it be neuer so true that he swereth
ꝑf than to swere true be synne/and doth prouoke the
hyghe dyspleasure of god/by cause it is contrary vnto
his cõmaũdement/to swere false must nedes be more
synne/& more prouoke his vengeaũce. Example shall
I shewe here of bothe/ that is to say/how god is pro-
uoked by vsuall swerynge/& how by forswerynge and
false othes/this story ẏ foloweth I herde at Stondon
a lytell vyllage.xxv myles from London/not ferre frõ
the hyghe waye vnto Cambrydge/ where for a
tyme I dyd abyde/in auoydyng the great plage that
bothe to London and Cambrydge dyd than quyckly &
sharply reygne/where also this story was open in the
knowlege of all the countree there aboute/as done but
small tyme before. A gentylman that was called may-
ster Baryngton/whose wyfe was afterwarde mary-
ed in Cambrydge vnto a gentylmã called mayster Ca
ryngton/so that there was but one lettre chaunged in
her name/ ẏ is to say C for B. And of her also I herde
the same story/ all though(as he sayde)she was not
present. This sayde gentylman Baryngton was a
great swerer/and dyd custumably vse great othes/spe-
cyally by the blode of our lorde/ or(as more commun-
ly they swere(by goddes blode. And vpon a sondaye
or els a feestfull holy daye he went forth on huntynge

or hawkynge & nothynge spedynge after his mynde he came vnto an alehouse at a throughfare called Pulcrythe. v. myles frome ware in the hyghe way to Cambrydge/ the one syde of the whiche throughfare was in the sayd parysshe of Stondon/ where this gentylman was & called for drynke & anone he began to swere after this vnhappy custome sayeng. By goddes blode this daye is vnhappy. And in a whyle after in swerynge so he bledde at the nose/ and therwith more vered he beganne to rayle and rayne god (as they say) in swerynge goddes passyon/ goddes woundes/ goddes flesshe/ goddes nayles/ and euer his holy and blessed blode/ tyll at the last he fell ferther to blede at the eares/ at the eyes/ at his wrestes/ and all the toyntes of his handes and of all hys body/ at hys naupll and foundemente/ and at other places of hys body/ in meruaylous great quantyte and stremes of blode/ and shotyng out his tonge in a meruaylous horryble/ vgsome and ferefull maner/ as blacke as pytche so that no person durst come nere hym but stode aferre of/ and cast holy water towarde hym/ and so he cõtynued euer swerynge/ blasphemynge and bledynge/ tyll he expired and was deed. And on the morowe after they layd hym in a carte & caryed hym vnto the sayd chyrche of Stondon/ and euer the body bledde tyll he was buryed in the waye as they came in very great habundaunce. This was a playne token that god was moche displeased with that swerynge & dyde openly punysshe the same/ in example vnto all vsuall swerers. It may also be a good monicion & warnynge for suche persones that done myslse the holy daye in hawkynge/ huntynge/ and suche other fruytles occupacyons or pastymes. An other exemple of the same

vsuall sweryng was shewed vnto me by a bachyler of diuinite called mayster George werke / a felowe than wher I was also felowe / of ẏ quenes college in Cambrydge / ⁊ after he was vicar of Harowe on the hyll / whiche thynge he sayd vpon his conscyence. He sawe hymselfe in a marchauntes hous in London / whiche was his specyal frende / ⁊ sent for hym to gyue coũseyle vnto the same persone / a yongman ẏ was prentyse / or els seruaunt vnto the same marchaũt / whiche yongmã dyd vse to swere for his commune othe / by the bones of god or by goddes bones And it came to passe ẏ he was taken with a great merueylous sekenes / so that no physyke ne medicyne coude helpe ne ease hym / but that he lay styll in bedde so longe that the flesshe ⁊ the skyn of his armes ⁊ fyngers / ⁊ of his legges / thyes / shynnes / fete ⁊ toes / dyd diuyde in sondre / as thought they had ben slyt wͭ a knyfe / so that ẏ bare bones myght opẽly he sene ⁊ feled. And so in ẏ same maner (after he had wͭ great contricion ⁊ open confessyon of that sweryngе) receyued the sacramentes of ẏ chyrche / he departed this lyfe vnto our lore. Here ben now two notable exẽples of vsuall sweryngе. The thyrde shall I shewe you of forsweryng / or false sweryng / whiche was shewed vnto me of an honest preest of my familier acqueyntaunce that was vycar of Haly well / where saynt wenefredes well is / besyde ẏ abbey of Basingwerke in flynt shyre in the borders of wales .xiiij. myles from westchester / whiche thynge he seyd on his cõscyẽce he dyd se hymselfe ⁊ was ther present wͭ great multitude of other people thousandes. A certayn man was called to be sworne in a great mater bytwene two partyes / whiche sayd partyes dyd put the mater holy vnto ẏ determinycyon of

his othe/ and mette bothe a certeyn place where was a crucifixe a holy rode that dyd many myracles/ wher vpō he shulde swere/ & so he dyd in ỹ syght & herynge of a great multytude of people gadred on bothe partyes And his othe gyuen he layde bothe his handes vpon the fete of the rode/ & swore false and contrary vnto his cōscyence/ and so was dampnably forswore/ whiche thynge god wolde haue knowen. For whan he wolde haue taken his handes awaye to departe/ bothe the hā des cleued and stycked fast vnto the fote of the rode/ as though they had ben glued or fastened wt nayles ther vnto. And than he wolde wt violence haue pulled them of/ than with sterynge & hasty mouynge to & fro/ the steppe wher vpon he stode/ slypped & voyded from hym And than hanged he styll by his hādes/ & so remayned hangynge styll contynually the space of thre dayes/ & meruaylous moche people came thyder to se and loke vpon hym/ or of ỹ wiche many ben yet lyuynge. So at the last after thre dayes whan he had with gr.at contrition openly cōfessed his defaute/ & receyued the sacra mentes of ỹ chyrche/ whan ỹ people supposed & thought verely he shulde there haue expired and dyed/ he was sodeynly losed & deliuered/ & lyued many yeres after a good & holy lyfe/ vnto ỹ glory of god & great exemple of them that ben swerers. Saynt Gregory in his dia- Lt.iiii.ca. loges dothe shewe of a chylde/ that (as he had herde of pviii. other persones) dyd swere great othes/ & had pleasure therin/ & sodenly whan he was swerynge in his fathr lap vpon his knee/ the deuyll came & openly raphysshed and by vyolence toke hym from his father/ and ca ted hym awaye/ that he was neuer sene after. Here may you perceyue the great peryll and ieopardy of swe-

tynge. For the lotte of our lorde therfore good deuoute chrystians/ take good hede therto/ as weel in your selfe as in your folkes. And yet shuld you haue no lesse garde or awayte vnto lyenge/ or makyge of lyes or lelynges For the lye or lelynges is very mother vnto bothe ꝑ defautes shewed last before/ that is to say/ vnto periury or forswerynge/ & vnto false wytnes. For euerych of these doughters/ is worse than the mother. For the lyer careth lytell to bere false wytnes/ and euery lyer is cõmunly a swerer/ for els the lye shulde not be coloured/ dubbed and peynted sufficient to seme treue/ & specyally in a defaute wherof the lyer wolde fayne be excused for drede of punysment or rebuke/ or whan a mater shuld (by that lye) come to passe/ and be brought aboute vnto effecte/ for profyte/ auaũtage/ flatery or pleasure. For whan the lyer dothe couеyte most subtylly to deceyue and wolde fayne and gladly be beleued/ than dothe the lyer moost liberally lasshe out othes/ & spareth for no cost (as they saye) but whan suche a person doth swere most/ than wyll a whyse persone beleue hym leest. And by this doth appere/ that the cõmune and besy sweters ben suspecte to be lyers. For ꝑ lyer is combred so in conscyence/ that he supposeth & thynketh he can not be beleued without he swere many othes/ and great othes/ Beware therfore of lyers/ for cõmune lyers ben cõmũly theues or pykers/ & vnclene lyuers. And (to saye the trouth) ꝑ lyer is apte & disposed vnto all maner of vyces. bycause that all lyers ben the chylder of the deuyll. For the deuyll was ꝑ fyrst lyer/ & euer doth contynue a lyer. And (as the gospell sayth) he is the father of all lyers. Now ponder & wey (good deuoute chrystians) I praye you/ yf you were requyred whyder you wolde

Mendacium.

Johan. viii. f.

be content to kepe in your cõpany a thefe or pyker / & yf
fone that fhulde enforce & labour to corrupte your wy-
ues or your doughters / or yet fuche a perfone ỹ were
ſeruaunt or chylde vnto your deedly foo or enemy / I
thynke you wyll fayr nay / you wolde kepe none fuche
Than fay I beware of the lyer / for all commune lyers
ben the deuyls chylder / & done folowe theyr father the
deuyll / wofe properte & naturall diſpoſicyon is to lye.
I can well graunte that you forgyue and pardon them
that done ſtele / pyke / or do lechery for ones or twyſe / &
labour and loke for theyr recouery & amendment but in
no wyſe can I graunt that you pardon the lyers / but
euen forthwith / as you wolde cure ỹ ſodeyn peſtylence
ſo correctte and punyſſhe the lye. wherfore I haue ſeth
out here a prety leſſon / whiche I pray you teche your
chylder / & euery chylde that cometh into your company
you ſhall (I truſt) do moche good therby.

yf I lye / bacbyte / or ſtele
yf I curſe / ſcorne / mocke / or ſwere
yf I chyde / fyght / ſtryue / or threete
Than am I worthy to be bete
God mother or mayſtres myne
yf any of theſe nyne
I treſpace to your knowynge
with a newe rodde and a fyne
Erly naked before I dyne
I mende me with a ſcourgynge.

And than I praye you fulfyll & perfourme theyr peti-
cyon & requeſt / & thynke it not cruelly / but mercyfully
done. For the wyſe man ſayth / who ſpareth the rodde Prou. xiii.
hateth the chylde. And in another place. yf thou haue d.
chylder (ſayth he) correcte them betyme / & holde them Eccli.
houſſholde. xxx. c.

vnder whyle they ben yonge / your dayly practyse doth shewe vnto you that yf you powder your flesshe whyle it is newe and swete / it wyll contynue good meet / but yf it smell before it be powdred / all the salte you haue shall neuer make it seasonable. Powder your chylder therfore be tyme / and than you loue them / & shall haue comforte of them. I dyd appoynte the correccyon before vnto the mother or maystres / for cõmunely they done take the laboure of that mynysterye and seruyce. Not withstandynge there may be sayd father or mayster / & the staffe or fote of the tynne be all one. But who soo euer do the correccyon / whether it be in lasshes / or in wordes / let it be done with the charite of our lorde / and with amylde & soft spirite / that euer it be done for the reformacyon of the persone / rather than for the reuengynge of the defaute / and therfore shulde you neuer doo any maner of correccion whyle you ben vered / chafed troubled / wroth / or angry for any cause / but rather for that tyme deferre the correccyon / and an other tyme / by good deliberacyon take the persones on parte / or yf the trespace be openly knowen / than / do it openly / that all they lokers therupon may be warned therby / and gyue them a good lesson / before the correccyon and tell them you do the correccyon agaynst your mynde / compelled therunto by cõscyence / and requyre them to put you nomore vnto suche labour & peyne. For yf thou do (say you) you must suffre parte of the peyne with me / and therfore you shall now haue experience and proue what peyne it is vnto vs bothe. And than pay truely / and afterwarde forth with forgyue them clerely & gentylly / so that they do no more so. And in doynge thus correccyon you may edify & reforme the persones / and

also meryte & haue thanke of our lorde. where yf contrary you chyde/brawle/curse/ & wt vngoodly wordes rebuke/or stryke with hastenes to reuenge your owne cause or appetyte/you shall rendre the persones more stubburne & styffe herted/& engendre in them an hatered towarde you. And also not onely lose your meryte/ but also deserue peyne and the punysshment of god/ where the other correcciō done by sobrenes/shall cause the persones to haue you in a reuerēde drede/& also to loue you/and here afterwarde to blesse you/and pray for you. I praye you therfore/wynne and deserue bothe theyr blessynge and prayer/& also the blessynge and rewarde of our lorde. But bycause that cōmunly all persones done vse to swere some othe/in affyrmynge or denyenge/that is/in sayenge ye/as grauntynge/or nay as denyenge/whiche ben seldon sayd nakedly by them selfe without some addicion/therfore I wolde haue you in auoydynge of all vayne ones/to teche your chylder to make theyr addicions/vnder this fourme. ye father/nay father/ye mother/nay mother/ye brother/ nay brother/ye syster/nay syster/ye syr/nay syr/ye dame/nay dame/or vnto ẏ states/mayster/maystres/ and so forth of all suche cōmune termes/as grauntfather/grauntmother/godfather/godmother/vncle/ aunt/cosyn/& suche lyke/wout any other addicion/or any of these fonde othes as by cocke and pye/by my hode of grene/& suche other. For Chryst sayth in the gospell vnto his disciples. Swere not you at all (sayth he) in any wyse & that is to meane/vnlaufull/or in vayne/ And the prophete sayth. Laudabuntur oēs qui iurāt in eo: quia obstructū est os loquentium iniqua. That is/ those ꝑsones that done lawfully swere in god/shalbe

Math. v.

Psal. lxiii.

for houshold.

prayed and haue reward therfore / and the mouth of euyll spekers shalbe stopped / & they put to shame and rebuke. All this haue we spoken for the kepynge of the
The.iii. precepte. secunde precepte or cõmaũdement. Now for the thyrde commaundement. I praye you gyue good exemple in your owne selfe / and than teche all youres how they shulde kepe duely the holy day / ỳ is to saye (in almoche as conuenyently may be) too be voyde of all maner of worldly & bodyly labours. I sayd in almoche as conuenyently may be. For people must haue meet & drynke / the houses must be appareyled / heestes must be cured & loked vnto. And veri vnfeyned necessite or nede doth excuse in conscyẽce. The holy daye is ordeyned of god & the chirche / onely for the seruyce of god. The due place of that seruyce is the chirche / vnto all them that maye conuenyently come thervnto. vnto them that maye not / euery honest place of good and lawfull occupacyon is theyr chyrche. For god is there present where he is duely & deuoutly serued. Take the peyne therfore whã you may to go forth your selfe / & call your folkes to folowe. And whan you ben at the chirche / doo nothynge els but that you came for / and loke otherwyse vpon the that ben vnder your charge / that all they be occupyed / lyke (at the leest) vnto deuoute chrystyans. For the
Math. xxi. chyrche (as our sauyour saythe) is a place of prayer / not of clateryngе & talkynge. And charge theym also to kepe theyr syght in the chyrche cloce vpon theyr bokes or bedes. And whyle they ben yonge / let them vse euer to kneele / stande / or syt / & neuer to walke in ỳ chirche And let them here the masse quyetly & deuoutly / moche parte kneelynge. But at the gospell / at the preface / & at the Pat noster, teche them to stande / & to make curtsy

as this worde Jesus as the preest dothe. Thus in the
fore noone let the tyme be spente all in ꝑ seruyce of god
And than in the after noone / must you appoynt them
theyr pastyme with great diligence and strayt com-
maũdement. First that in no wyse they vse no suche ga
mes as cõmunly ben vsed / that is to saye / berebay-
tyng & bulbaytyng / foteball / tenesplayeng / bowlyng
for these vnlawfull gawes of cardynge / dycynge / cloy
shynge / with suche other vnthryfty pastymes / or ra-
ther losetymes. wher in (for a surte) the holy daye may
rather be broken / than yf they wente to the plough or
carte vpon cester day / soo it werenot done by cõtempt
or despysynge of ꝑ cõmaundement of the lawe / ne for
vnreasonable couetyse and loue of worldly goodes. For
synne dothe alway more defoule & breke the holy daye
than doth any bodily werke or occupacyon. Therfore
let them beware of the tauerne and alehous for drede
of dronkennes / or of glotony / and of suspecte places /
or wanton company / for fere of vnclennes / or lechery
whiche thynges ben vnto youth moost perylious / & of
great daunger and iepardy of corrupcyon. I assygne you
therfore and appoynt you them the maner of theyr dys-
portes / honest euer and lawfull for a resonable recrea
cyon / and (as moche as conuenyently may be) let the
sexes be departed in all theyr dysportes. that is to say /
the kyndes / men by them selfe / & the women by them
selfe. And also appoynt the tyme or space / that they be
not (for any dysportes) from ꝑ seruyce of god. Appoynt
them also ꝑ place / that you may call or sende for them
whan cause requyreth. For yf there be a sermon any ty-
me of the day / let them be there present all that ben not
occuppied in nedeful & lawfull busynes / all other layde

on parte / lete them euer kepe the prechynges / rather thanne the masse / yf (by cause) they may not here bothe To bye and sell or bargayne vpon the holy daye / is vn lawfull / excepte it be for very nede. Charyte vnto the poore and nedy neyghbours / doth lawfully excuse bodyly or wordly laboures vpon the holy daye. Loke wel you neyther done saye wylfully and by delybetacyon / vpon the holy daye any thynge that you knowe in conscience / sholde be contrary vnto the honour of god / and than done you iustly kepe your holy daye. A very good sure pastyme vpon the holy daye / is to rede / or to here this booke / or suche other good englysshe bookes / and gader ther vnto as many persoones as you can. For I tell you there shulde be no tyme lost / ne myspent vpon the holy daye. Let this poore lesson now contente you for these thre commaundementes of the fyrste table / whiche (as I sayd) done apperteyne and belonge vnto almyghty god hym selfe. Another shorte lesson shall we set forth / for the commaundementes of the secunde table. And fyrst the due reuerende honour to be done of the chylder vnto the parẽtes / that is to saye / vnto theyr fathers and mothers. Teche your chylders therfore to axe blessynge euery nyght / knelynge before they go to rest / vnder this fourme. Father I beseche you of blessynge for charite / or thus. Mother I beseche you of charyte gyue me your blessynge. Than let the father or mother holde vp bothe the handes / and ioynynge them bothe to gyder / loke vp reuerently & deuoutly vnto the heuen / & saye thus. O lorde god blesse you chylde / and therwith make a crosse with the ryghte hande ouer the chylde / sayenge. In noĩe pr̃is et filij et spũs scti. Amen And yf any chylde be styffe herted / stubburne / and fro

The .iiii. precepte.

warde/and wyll not thus are bleſſynge/if it be within age/let it ſurely be whyſked with a good rodde/and be compelled therunto by force. And yf the perſones be of forther age/and paſt ſuche correccyon/and yet wyll be obſtynate/let them haue ſuche ſharpe and greuous punyſſhment as conuenyently may be deuyſed/as to ſyt at dyner alone & by theym ſelfe at a ſtole in ỹ myddle of the hall/with onely browne breed & water/and euery perſone by order/to rebuke them as they wolde rebuke a theſe or a traytour. For in the olde lawe ſuche chylder were brought before the hole townſhyp/that is to ſaye the people of the cyte/or of that towne/and there were they ſtoned vnto dethe. And certeynly I wolde not aduyſe ne cõſell any parentes/to kepe ſuche a chylde in theyr hous/without great afflicyon and punyſſhment And therfore I thynke it were moche cõuenient for the parentes/ofttymes to ſhewe vnto theyr chylder what cõmodytees & profytes/& what perylles and ieopardies done folowe the honoure & dyſhonoure of the parentes accordynge vnto holy ſcrypture. Some wherof I haue here ſet forth as is cõteyned in the boke of the wyſe mã called Eccleſiaſticus/in the thyrde chappytre. Thoſe perſones (ſayth he) that ben the chylder of Chryſt/ben alſo the chylder of this chyrche/and all ſuche (as though it were by naturall dyſpoſicyon) ben gyuen and applyed of that godly dyſpoſicyon vnto obedyence and loue. Ye you therfore that ben louyng chylder/be ouer obedient vnto the iudgment & dyſcreeyon of your parentes. And ſo be you obedient in all your werkes/that you therby may be the chylder of ſaluacyon/ỹ is to ſay/ỹ you obedience be done wt ỹ very loue of your herte/vnfayned & vnfeyned & vnfeyned & vnfey

shall haue due honoure amonge his chylder/ & the mo-
ther in lyke maner with lowly obedyence. Those per-
sones that done loue god/ wyll prayse vnto hym for the
forgyuenes of theyr synnes/ & afterward wyll be ware
conteyne & kepe them selfe frō them. And in that dayly
prayer they shall graceously be herde. And lyke as a
persone (for the sure:e of his lyuynge here) doth horde
vp & gather tresour/ so done they ordeyn for the suerte
of theyr saluacyon/ that duely done honoure theyr pa-
rentes. This worde parentes doth sygnyfye bothe the
father and mother. who soo euer dothe duely honoure
his parentes/ shall haue ioye/ pleasure/ and confor-
te amonge his owne chylder. And who so euer is duely
obedyent vnto the father/ dothe thereby refresshe and
mothe confor-te the mother. And these persones that do
due honoure vnto theyr parentes/ shall haue long lyfe
and in the day of theyr prayer they shall graceously be
herde of our lorde/ and haue theyr petycyon. Those per-
sones that haue a reuerende drede vnto our lorde god/
haue in lyke maner a reuerende drede vnto theyr pa-
rentes/ and done duely honour them/ and wyl do them
suche seruyce/ and in lyke maner as a bonde seruaunte
shulde do vnto his lord and mayster/ as well in werke
as worde/ with all pacyence and gentylnes. Do ther-
fore vnto our parentes honoure & reuerence/ that the
blessynge of god may therby lyght vpon you/ and that
blessynge shall remayne & endure vnto your last ende.
The blessynge of the parentes dothe fyrme and make
stable the possessyons and the kynred of the chylder.
And contrary/ the curse of the parentes doth eradycate
and rote walt & vtterly destroye bothe. Chylde/ neuer
take thou pleasure ne prydein the rebuke & dyspraysse

of thy parentes. For that rebuke is not thy glory/ boost nor prayse/ but rather thy cõfusyõ/ that shame & rebuke For the glory and prayse of euery persone/ standeth in the honour of the parentes. And a great shame and rebuke is it vnto the chylder/ whan the parentes ben without honour and reuerence. Good chylder take good pacyence with the age of your parentes/ and neuer displease ne greue them in all your lyfe. And ne the sayle in wytte or vnderstandynge/ & therafter speke or do any thynges contrary vnto your reason or wytte/ take you pacyence with them/ and let the mater passe. And in no wyse do not you despyse them/ bycause of our owne strength or better abilite. For the pyte and compassyon that you haue vnto your parentes/ shall neuer be forgoten before god. For/ you shall haue good and profyte of theyr offence and synne. And in the iustyce and ryght you do vnto them/ shall you be edifyed/ and encreace in vertue. And in the tyme of your trybulacyon/ that good dede shalbe remembred. For as ỹ yce in the frost dothe melte by the clere sonne beames/ so shall your synnes (by your duetydone vnto your parentes) be wasted and clene closed & forgyuen. That persone is of euyll name and fame/ that dothe forsake the parentes in theyr nede And these chylder ben accursed of god that done anger vexe and trouble theyr parentes. Chylde of what state or degre so euer thou be/ do euer thy duty with myldnes/ mekenes/ and lowlynes/ and than shalte thou be well beloued/ and prayed aboue other persones. And the more hyghe estate thou come vnto/ the more meke and lowly be thou in all thynges/ and than shalt thou in presence of god haue great meryte/ and encrease in grace. For god dothe loke vpon them that done rendre

for yousholde.

and gyue due thankes / for the fauoure & goodnes done vnto them before. All this now is the very text & lettre of the holy scrypture in the place before rehersed. where you maye se and perceyue many grete cõmodytes and graces that done come vnto them that duely done honour theyr parentes. And many grete ieopardyes and perils / and also the curse of god / that doth lyght vpon them that wyll not do theyr duety of honoure and reuerence vnto theyr parentes. Let therfore your chylder vse and accustome thẽ selfe / dayly to axe theyr fathers and mothers blessynges. For this dare I say / that all though in case / the father or mother were an abhominable synner / or excõmunycate / accursed / or an ereteke & though ỹ chylde were so also. yet myght the crosse of the blessynge of that father or mother saue that chyld from sodeyn myschefe / that els myght haue come vnto that chylde. And the crosse may also do flee or chace away euyll spyrytes / that els shulde haue had power vpon that chylde. The blessynge of euery good persone is good / and not without grete vertue / accordyng vnto the power and degree of the persones / and therfore teche them also to axe blessyng of euery bysshop / abbot / and euery preest / and of theyr godfathers and godmothers / with other deuoute persones. And let this suffyse for this fourth commaundement. ¶ yet go forther vnto the fyfth cõmaundement / whiche is / to kyl or slee no persone. Teche them there / that it is not ynough ỹ they put no ylon to deth by stroke or hande or wepen / but also that they hurte no person in name or fame by detractyon / backbytynge or sclaundrynge / or by euyll exemple of lyuynge / nor yet that they curse or ban / or wysshe euyll vnto any persone / or yet hate any persone

Ad Verbũ ferme trãslata.

ex Greg. li. dialog. iii. ca. Vii

The fyft precepte.

in hert. For (as scripture sayth (who so euer doth bere in herte or mynde any hatered/malyce/euyll wyll/or stomacke agaynst any chrystyan/is an homicide/that is a mansleer or a manqueller. Many persones wyll say they ben in charyte/and haue no hatered vnto any persone/and yet wyll they not speke one vnto another and as it is a sygne and token that preuy hatered is in the herte/and that they do not loue theyr neyghboure as them selfe/in the true and vnfayned charyte of oure lorde. And sure it is/that who so euer doth not hooly & fully loue his neyghbour/whome he may se & beholde with his bodyly syght/he can neuer loue god/whome he can not se/nor so beholde. This is than the cõmaundement of god/that who soo euer dothe loue god/must also loue his neyghboure. ¶ The. vi. cõmaundement is that no lechery be done/whiche is not ment onely for the vnlawfull dede/but also for all maner of prouocacyon there vnto/as wanton and lyght behauyours/in kyssynge/clippynge/& vnclene touchynge/a lyght loke or cast of the syght/with a desyre and consente of herte vnto the dede/dothe breke this cõmaundement. Mochе more than doth rybauldy breke it/and suche maner as before is sayd. The olde prouerbe sayth. who so wyll none euyll do/shulde do nothynge that longeth therto. The ghostly enemy doth deceyue many persones by the pretẽce and colour of matrymony/in pryuate & secrete contractes. For many men whan they can not obteyne theyr vnclene desyre of the woman/wyll promyse maryage/& therupon make a contracte/promyse/& gyue fayth & trouth eche vnto other/sayenge. Here I take the margery vnto my wyfe/and therto plyght the my trouth. And she agayne vnto hym in lyke maner. And for houshold.

i. Johis iiii. c.

i. Joãnis iiii. d.

The. vi. precepte.

Contractes.

after that done / they ſuppoſe they may lawfully vſe
theyr vncleane behauoure / and ſomtyme the acte and
dede doth folowe / vnto the great offence of god & theyr
owne ſoules. It is a great ieopardye therfore to make
any ſuche contractes / ſpecyally amonge them ſelfe ſe-
cretely alone / without recordes / whiche muſt be two
at the leeſt. For many tymes / after the vnlawfull plea-
ſure is paſt / diſcorde dothe fall betwene the partyes /
eyther becauſe that (as the cõmune prouerbe ſaythe)
hote loue is ſoone colde / or els by the meanes of theyr
frendes / or by ſome couetyſe to haue a better maryage
they or one of them done denye the cõtracte / and ſo vn-
lawfully done mary otherwyſe / and lyue in aduoutry
all theyr lyfe tyme. And becauſe the chyrche canne not
openly knowe that thynge that was ſpoken and done
in priuate / they ben thought and ſuppoſed ſo to lyue as
lawfully in maryage / where in dede before god they
done lyue as naughtypackes in dampnable aduoutry
and vnlawfull lechery / and al theyr chylder baſtardes
before god / all though they leme otherwyſe vnto the
worlde. warne therfore your folkes there be no ſuche
blynde bargaynes in your hous or gouernaũce. ¶ The
The. vii precepte. vii cõmaundemẽt is / do no theft. Herein correcte your
yonge perſones betyme. For the chylde that begynneth
to pyke at a pyn or a poynt wyll after pyke a peny or
a pounde. And ſo go forth from an apple vnto an ore /
from a peer to a purſe / or an horſe / and ſo from the ſmal
thynges vnto the great. whan you take any chylde
therfore with the maner / be it neuer ſo lytell a thynge /
paye truly at the fyrſt tyme / & the ſeconde tyme / pyrche
the pynnes or the poyntes vpon the cappe or ſhulder in
open ſyght / and let all ỹ houſe wonder vpon them / and

crye all/here is the theefe/ this is the theefe/ se se ꝑ theefe.
And yf they mende not therby/ let them be so brought
throught the open stretes with shame ynough/ & cruell
punysshment. For better is it that the chylde wepe in
youthe/ and suffre shame and rebuke/ than hereafter
the father/mother and frendes shulde wepe for sorowe
and shame at his hangynge and shamfull dethe. And
let euery persone beware of theefte. For al other synnes
with contricyon/confessyon and penaunce/may be for-
gyuen clerely/ but theefte and all goodes vnlawfully
goten/can neuer be forgyuen vnto the tyme that resti-
tucyon be made/ that is to saye/ vnto the tyme those
goodes/ or the valure of them be restored/ yf the per-
sones(in any wyse)may be able thervnto. Let euery
persone than ponder well and wey/ what vauntage
it is to stele or pyke/ sythe(besyde the peyne certeynly
to be suffered in hell or purgatory)the same goodes(in
valure)must be restored agayne. Small goodes tru-
ly goten/done growe and encrease vnto the great con
sorte of the persones. And cõtrary eyll goten goodes
lyghtly come(as they saye)and lyghtly goo/ all waste
vnto nought/with the dyscõsorte of the partyes/ and
greate combraunce of conscyence. Se thanne that all
goodes be well goten amonge you. ¶ Of the.viij.com- The.
maundement you haue before some remembraunce in viij. pre-
the lessons of swerynge and lyenge. ¶ The ix.com- cepte.
maundement is that no persone shall desyre in mynde The.ix.
nor wysshe/ that the wedded make of anyother per- precepte.
sone were lawfully theyr wedded make. ¶ And the.x. The.x.
cõmaundement is in lyke maner of the goodes. For so precepte.
shulde the partyes haue incõmodite/ losse/ displeasure
or discõforte. The dedes of these two cõmaundemẽtes

were forboden of god in the. vi. and. vii. commaundemē-
tes/ here nowe ben the wylles and desyres forboden.
That thynge than that no man maye lawfully wyll/
maye no man do lawfully. Let them therfore beware
that do not onely wyll and desyre in mynde/ but also
done secretely/ pryuely/ & craftely labour to take theyr
neyghbours fermes/ or his house (as they saye) ouer his
heed/ or to entyce and gete away theyr seruauntes/ or
any other goodes profytable for the partyes. For
though suche thynges may seme vnto the worlde law-
full/ surely they be not without the greate offence of
god/ as contrary vnto his commaundementes. And
thus an ende of the. x. commaundementes. ¶ yet must
you haue a lesson to teche your folkes to beware of the
seuen pryncypall synnes/ whiche ben cōmunly called
the. vii. deedly synnes/ but in dede they done call theym
wronge/ for they ben not alway deedly synnes. Ther-
fore they shulde be called capitall or pryncypall synnes
and not deedly synnes. These ben theyr names by or-
dre/ after oure dyuysyon. Pryde. Enuy. wrathe. Coue-
tyse. Glotony. Slouthe. and Lechery. Thus done we
ordre them/ accordynge vnto our thre ghostly enemyes
the deuyll/ the worlde/ and the flesshe. For pryde/ enuy
and wrathe/ done apperteyn and belonge vnto the de-
uyll/ as chefe mouer of them. And couetyse dothe ap-
perteyne vnto the worlde/ as chefe mouer therof. And
glotony/ slouth & lechery/ done belonge vnto the flesshe
as theyr chefe mouer/ whiche thre we done put vnder
this ordre/ bycause that glotony is a great occasyon
of slouth. For (as the prouerbe saythe) whan the bely
is full/ the bones wolde haue rest. The full fedde glo-
ton is apte vnto no good werke or laboure/ but rather

Of the. vii. pricy-pall sines.

all disposed vnto sluggysshnes & slouth. And those two bytwene them done styre & prouoke most vnto lechery ¶ Teche them also to knowe the names of the fyue wyttes/and to put the fyrst fynger of the ryght hande vnto the instrumētes of the same wyttes/that is to say vnto the eare/the eye/the nose/the mouth/and than to ioyne and clap both the handes togyder sayenge thus. Herynge/seynge/smellynge/tastynge/& touchynge. ¶ It shalbe also well done to teche them the.vii. werkes of mercy. whiche you shuld(after your power)set forth in werke as you teche them in voyce. That is/to fede the hungry. To gyue thrynke vnto the thursty. To clothe the naked. Herborowe or lodge the wayfarynge folkes/or them that haue nede of lodgynge. Visite the sycke. Redeme the prysoner. And bury the deed. Here is now an ende hereof. Not withstandynge I thynke it necessary to shewe here yet/how you sholde teche your folkes to be ordered vnto ẏ confessyon of these thynges For I haue knowen many come vnto confessyon/that coude not tell how to do/or what to saye there. I shall therfore seth forth here a short forme and maner therof. For there ben many fourmes of cōfessyons in prynt set out at length. Fyrst good deuoute christians I beseche you gyue no credence vnto these false heretykes/that done depraue & set nought by cōfessyon/nor by this holy sacramēt of penaunce. For I acerteyn you those persones what so euer they be/that(after theyr baptisme and chrystendom)haue done any deedly synne/can neuer be in the state of saluacyon without the feyth and wyll of cōfessyon. For almyghty god in euery lawe dyd requyre confessyon/and prouoke euery trespacer therunto/as of our fyrst parentes Adam and Eue in para-

The. v. wyttes.

The. vii werkes. of mercy.

A fourme of confessyon.

Gene.iii

for houshold.

dyse / which confession yf they had meekely made / they
Leuitt. and all we sholde haue suffred the lesse peyne. In the
xiii.ca.v. olde lawe specyall oblacyons & sacrifyce was appoynted openly by the preestes to be donc for suche synnes amonge the people that were preuy and vnknowen vnto all other persones / excepte onely the selfe trespacers wherby it must nedes be trouthe / that they were confessed therof vnto the preestes. whan any persone also was suspecte of lepry / the iudgement and determynacyon therof remayned (by the ordynaunce of the lawe) vnto the preest. whiche thynge was a playne figure
Math.v. of the sacrament of penaunce and confessyon. And our sauyour sayd he came not to breke ꝑ lawe / but rather
Mat.viii to accomplysshe & fulfyll the lawe. And so he dyd con-
Lu.pvii. fyrme and ratifye that lawe / whan he sent the lepres that he cured & heeled vnto the preestes. And in euery cure he dyd vpon ꝑ syeke persones / he expressed mystically confessyon / in that he causeth them to shewe theyr
Act.v. dysease before they were cured. And saynt Peter his vycar after his ascencyon / dyd requyre confessyon of a mā called Ananye / & of his wyfe called Saphyrye (as appereth in holy scrypture) of a deedly synne / whyche he by the reuelacyon of god) knewe they had done / and bycause they wolde not make confessyon therof / they were bothe stryken to deth with the vengeaūce of god. Our mother ꝑ holy chyrche therfore hath (by the inspiracion of the holy goost) ordeyned that euery persone ꝑ doth cōmyt or do any deedly synne in werke / worde / or by full deliberate consent in thought / must nedely (yf they wyll be saued) be confessed therof vnto a preest. Syth than all chrysten people haue receyued and vsed the same soo many hundred yeres / take you that vse

and custume for sufficyent auctorite to kolowe ꝑ same and to put all maner of contrary opynyon clene out of mynde/ and in no wyse to here speke or talke therof. Now vnto our mater. I fyrst teche your folkes to come reuerently vnto ꝑ ghostly father with mekenesse and sobre countenaunce and behauyour (For it is no laughynge game) Than knele downe at the place appoynted and there make a crosse vpon the forehead or fronte/ with In nomine patris (as before is shewed) and than forthwith say thus. Benedicite. And whan the preest hath answered/ than say (yf the persone be lerned) Confiteor deo/ beate marie/ omnibus sanctis/ et vobis: peccaui nimis/ cogitatione/ locutione/ & opere mea culpa. That is to say for the vnlerned/ I cõfesse & knowlege my selfe gylty vnto our lorde god/ ꝑ blessed lady saynt Marye vnto all the holy company of heuen/ and vnto you my ghostly father/ that I haue offended my lorde god many tymes in my lyfe/ and specyally sythe the last tyme of my confessyon/ in thought/ worde/ and dede/ in many and dyuers wayes/ moo than I can shewe/ specyally in the. vii. prynceypall synnes Pryde/ enuye and wrath/ couetyse/ glotony/ slouth and lechery. And by them I haue broken his commaundementes.

¶ Pryde.

¶ For by the synne of pryde I haue ben presumptuous and disobedyent vnto god/ & haue not loued hym aboue all thynges/ but many tymes set more by myne owne frayle appetyte & sensuall desyre. For where I shulde haue desyred euer ꝑ laude & prayse of our lorde & vᵗ all meknes of herte accused myselfe/ I haue contrary bosted myselfe/ or desyred & ben glad of myn owne prayse and ben loth to be dyspraysed. And whan I haue ben

for houshold.

chalenged/reproued/rebuked or corrected/or yet chary tably ben monysshed & warned of/& for my defautes/ I haue rebelled there agaynst/& not mekely receyued it/but rather ben redy to defende or to excusse my self/& somtyme with a lye/or a false othe. And for lacke of reuerende drede & loue of our lord/ I haue by presumpcyō of pryde taken his holy name in vayne/& vnlawfully sworne by god/by our lady/or the holy sayntes/by my feyth or trouth/with suche other. And for very pryde & presumpcyon/& for lacke olso of loue and drede/ I haue mysvsed the holy daye/in thynges of pleasure/or ꝓfyte vnto my selfe/& not in his seruyce vnto his honoure. I haue also (of hygh & proude herte or mynde) ben dysobedyent & not done due honour & reuerence vnto my fathers and mothers spirituall & carnall/ghostly/bodyly/nor vnto myn elders & betters/but haue ben many tymes full obstynate & frowarde vnto them. I crye god mercy. Thus (by this foule synne of pryde) I haue broken foure of the pryncypall cōmaūdemētes of our lord/ and many other wayes haue I also offended therin. I beseche his grace of mercy and forgyuenes.

¶ Enuye.

¶ I haue also offended my lorde god in ẏ synne of enuy for I haue not loued my neyghbour as my selfe/nor bē so charytably/so kynde/so louynge & fauorable vnto al persones/as I wolde they sholde haue bē to me/but rather I haue (by suspycyon) thought/iudged/sayde or herde of other persones/otherwyse than I wolde they sholde of me nor ben so glad of theyr welth/ne so sory for theyr hurte as I wolde haue ben of myne owne. I crye god mercy.

¶ wrathe.

¶ In wrathe also I haue offended/for lacke of due pa-

cyence/and for lyght/ sleyght/or small occasyon/haue lyghtly and soone ben styred and moued/ wrothe and angry/whan any thynge hathe ben done or sayd contrary vnto my mynde. And therwith haue ben redy to reuenge the same with frowarde & vengeable countenaunce and behauyour/with hyght/hasty/ and vngoodly wordes/browlynge/chydyng/scoldyng/reuylynge/rebukynge/raylyng/vpbraydyng/threthyng/ curlynge/bannynge/swerynge. And yf it came therynto/in stryuynge/fyghtynge/or (at the leest in wyl) (as god forbede) in kyllynge or sleynge. Thus by these two great synnes of enuy and wrathe I haue broken the fyfthe and the .viii. commaundement of our lorde/ and by many other meanes offended in them bothe. I beseche his grace of mercy and forgyuenes.

¶ Couetyse.

¶ In couetyse also I haue synned/by cause I haue not ben content with the goodes/state/and degre of lyuynge that god hath sent me/where it is mocke better than I haue deserued/or am worthy/but I haue coueyted & desyred/wysshed & wylled/studyed and laboured to haue more yf any be vnlawfully goten or so withholden/make playne confessyon therof as the mater requyreth. Thus by this synne of couetyse haue I broken the seuenth commaundement of our lorde/and also the tenth/and other wyse dyuersly offended in couetyse. I beseche his grace of mercy and forgyuenes.

¶ Glotony.

¶ I haue also synned in glotony/in takyng meet and drynke vndyscretely & aboue that nature dyd requyre/ and haue pyked out and chasen (somtyme by sensuall appetyte) the delycate/swete/and pleasaunt meetes & for houshold.

drynkes/rather for pleasure than for nede/ & take ther-
of suche superfluyte (at some tymes) that I haue ben
therby sycke or dyseased/or at the leest ben ẏ more dull
bothe in body & soule/vnto all maner of vertue & good
exercyses (Loke here whether you haue broken any
fastes cōmaunded by the lawe/or ben dronke/or takē
any notable surfet) after meet communely I haue ben
more redy to passe the tyme in bodyly dysportes & ydle-
nes/than in labours. I crye god mercy.

¶ Slouth.

¶ I haue ben also moche slouthfull and neglygent to
serue god/bothe vpon the holy day & other dayes also/&
I haue ben yrke wery/and thought the tyme of prayer
longe/come late thervnto/& make hast therin/& ouer
passed the seruyce of god/wout due reuerence/more by
course & custome/than by any good remēbraūce or de-
uocyon/& also I haue not ben diligent to apply my self
vnto suche bodyly labours as I haue had in charge/&
somtyme haue not done the labours at all/or elles full
sleyghtly done them/& spent ẏ tyme after myne owne
appetyte full vnfruytfully/somtyme in wantonnesse
and somtyme in very ydlenes. I crye god mercy.

¶ Lechery.

¶ By the meanes of these two soule synnes of glotony
and slouth/I haue ben the more redy vnto the thyrde
synne of ẏ flesshe/that is to say/lechery/for I haue not
ben so chast in soule & body/as the state degre & maner
of my lyuynge doth requyre/not so diligēt & redy to put
away vnclene thoughtes or mocyons of the body as I
shulde be/but rather folowed them at somtymes wyl-
fully/& suffred them to hange vpon me/and take in
them delectacyon & pleasure for the tyme. And whan

I haue ben in preſence of company / I haue not alway ordered my ſelfe in chaſt maner / in my lokes or ſyghtes / coũtenaunce and behauyour / wordes and dedes but many tymes haue ben ful lyght to take or to gyue occaſion. I crye god mercy. Here muſt you remembre ſute or prouocacyon vnto vncleneſſe / done or ſuffred / on your behalfe / as in wordes / wrytynges / ſygnes / tokens / meſſages / kyſſynge / cleppynge / touchynge / or other more fylthy and vnlawfull behauyoure / done in dede or in full conſent. And ſo ſhew euery thynge with the due circũſtaunces / of ỳ tyme / place / and perſones / not namynge the perſones / but ſhewynge the ſtates or degrees of them / as whether the be maryed or vnmaryed. &c. Thus by this foule ſynne of lechery / haue I broken the .vi. and alſo the .ix. commaundement of god / and by many other meanes / as well in this ſynne as in all the other of theſe. viii. princypall ſynnes / haue I greuouſly offended my lorde god / broken his commaundementes / not fulfylled the werkes of mercy / vnto my power / and myſuſed my fyue wyttes / in heynge / ſeynge / ſmellynge / taſtynge / and touchynge. for the wiche and for all other / as our lorde knoweth me gylty / and I wolde confeſſe and knowlege yt they came to mynde / I beſeche his gracyous goodnes of mercy and forgyuenes. And you my ghoſtly father of penaunce and abſolucyon. Et pro ſancta Mariam omnes ſanctos dei / et vos orare pro me. whiche is to meane vnto the vnlerned. And I beſeche the bleſſed lady ſaynt Marye / all the holy company of heuen / and you alſo my ghoſtly father to praye for me. And whan you haue taken your penaunce / and haue ben aſſoyled than laye you vnto the preeſt. Syr / and it

pleaſe you / this is my penaunce / and than reherſe the ſame ones or twyſe your ſelfe / that you may the more ſurely here it in mynde. For I aſſure you / it is ieoperdous (after lerned men) to forgete the penaunce. And thus an ende hereof. ¶ Yet or I promyſe in the begynnynge / to ſet forth here a further exercyſe / whiche I thynke ſhuld be good and profitable for all perſones For the commune prouerbe is / that a great benefite or gyfte is worſe than loſt vpon ſuche vnkynde perſones that done not remembre it ne gyue due thankes therfore. It ſhuld become therfore euery feythfull chriſtian to haue euer in mynde the great and excellent benefite of our ſaluacion. And therfore haue I deuyſed here a ſhorte table / that dothe (in ſome) conteyne the hole lyfe of our ſauyour Ieſu / that ſuche perſones as wyll can it by herte / & haue it redy in mynde / may lyghtly ordre & laye vp as it were treſour in a cheſt or cofre / all ſuche maters of the goſpell / & that done apperteyne vnto the actes of our ſauyour / as ben preched where they ben preſent / or that they done here in any good cōmunycacyon or redynges. And alſo ouer this / they ſhall haue two great profytes hereby / one is / ỳ no remedy maye better ne ſooner chace awaye all tentacyons / & put the ghoſtely enemyes to flyght / than this remembraunce The ſecunde is / that nothynge in this worlde may rather ne more ſpedefully moue a dull herte vnto deuocyon & vnto the contynuaūce of vertue / than this exercyſe. I beſeche you all therfore / in viſceribus Ieſu xpi. that is to ſay / for the tender loue of oure lorde god and mooſt ſwete ſauyour Ieſu / gyue ſome labour and dilygence ther vnto / & dayly vſe the ſame. It is but ſhorte and therfore may it ſoone be had by herte. And it is be-

ry swete/pleasaũt and profytable/and therfore sholde
be receyued with good wyll and diligence.

¶ The selfe table of remembraunce.

¶ The incarnacyon/that is/ whan (after the saluta- i.
cyon & gretynge of the angell Gabryell) our sauyour
was cõceyued perfyte man and very god/ in the wõbe
of our blessed lady Mary euer vyrgyn.

¶ The natiuite/that is the blessed byrth of our sauiour ii.
whan he was borne in Bethleem of ỹ same blessed la-
dy/without any peyne/ she euer remaynynge virgyn.

¶ The cyrcumsyson/ whan he fyrst shedde his pre- iii.
cyous blode for our redempcyon.

¶ The eppyphanye/ whan he was shewed and openly iiii.
declared vnto the hole worlde by the thre kynges/to be
very god and very man/ the sauyour of the worlde.

¶ The presentacyon ỹ is whan he was brought vnto v.
the temple wt oblacyon or offrynge accordyng vnto the
lawe/& also ỹ Purificacyon or chyrchynge of our lady.

¶ The flyght into Egypte/ that was whan kynge vi.
Herode dyd pursue our sauyour/ and wyllynge surely
to slee hym/ dyd cause to slee all the Innocent chylder
within the coostes and contree of Bethleem.

¶ The dysputacyon/ that was after his returne and vii.
compynge frome Egypte agayne/whan he wente with
his mother and Joseph vnto Jherusalem/ and there
vnknowynge vnto them remained & taryed/ tyll that
thre dayes after/with great sekynge they founde hym
in the temple dysputynge amonge the doctours/& than
was he.xii. yeres of age.

¶ His humiliacyon and meke behauyour vnto his pa- viii.
rentes/ that was whan he lefte that hygh place and
rercyse of contemplacyon/and went with them/ and
for housholde.

was obedyent vnto them.

iv. ¶ His educacyon or bryngynge/ by that was whan he taryed & dwelled at Nazareth with his blessed mother & with Joseph her husbande/ euer occupyed after theyr wyll & mynde vnto theyr cõforte/ and euer as he grewe and encreaced in age & stature/ so dyd he appere and shewe hymselfe in grace and vertue.

v. ¶ His baptysme/ that was/ whan he was baptysed of sayntJohñ baptyst in the flode of Jordane/ where the voyce of the father of heuen was herde/ & the holy ghost (in the kynde and lykenes of a doue) was seene whiche dyd testyfye & declare for trouth/ that Chryst was god & man/ the messye and saupour of the worlde.

vi. ¶ wyldernes/ that is/ that immedyatly and forth with after his sayd baptisme he was ledde (by the spiryte of god) into a wyldernes/ not ferre from the sayd flode of Jordane/ to ỹ ende & purpose to be attẽpted of ỹ deuyll.

vii. ¶ Faste/ ỹ is/ that he in that wyldernes dyd faste frõ all maner of fode/ meet or drynke/ by the space of forty dayes and forty nyghtes contynually togyder.

viii. ¶ Tentacyon/ that is/ that immedyatly & forth with after that faste whan he began to ware hungry/ the deuyll dyd tempte hym vnto glotony and vnto pryde & and vnto couetyse.

viiii. ¶ Victorye/ that is/ that our saupour dyd confounde the deuyll in all his temptacyons/ and (for our welthe) had ouer hym the victorye and mastrye.

x. ¶ Electyon/ that is/ the chosynge of his disciples/ and the appoyntynge and diuydynge of them/ into dyuers degrees/ and ordres.

xi. ¶ Prechynge/ that was whan he spake openly vnto the people/ and that communly in parables.

¶ Thechynge / that was whan he taught his disciples xvij.
and apostles secretely by them selfe suche mysteryes /
as apperteyned vnto them to knowe / and not vnto the
commune people.
¶ Labours / that was whan he wente aboute frome xviij.
towne to towne / frō cite to cite / frō coūtre to coūtre / in
hunger / thurst and colde / and many a wery iourney.
¶ Myracles whiche he dyd in many a sondry maner xix.
In turnynge water into wyne / in fedynge of many
thousandes with a small porcyō of vytayle In curynge
and helynge of all maner of sycknes & dyseases / and in
shewynge to many theyr secrete & inward thoughtes
¶ The maundye / that was the last souper / ẏ he made xx.
to ende and conclude the olde testamente / by ẏ pascall
lambe / & to ordeyn and begyn the newe testament.
¶ The ministery or seruyce / that was whan he was xxi.
shed the fete of his discyples / arysynge thervnto frome
the souper.
¶ The consecracyon / that was whan he returnynge xxij.
agayne vnto the table / dyd (of breed and wyne) conse-
crate and make his owne holy body / and sacred blode /
and therwith dyd commune and howsell his appostles
and gaue them power to consecrate and make the same
wherby they were all made preestes.
¶ The sermon / that was whan (after all thys) he pre- xxiij.
ched vnto his apostles a solempne & meruaylous swete
sermon / makyng specyall mēcyon of loue / vnite / peace
and concorde.
¶ Agony / that was whan he wente asyde frome the xxiiij.
company / with saynt Peter / saynt Johñ & saynt Ja-
mes / and yet went somwhat from them vnto prayer /
wherin he swet water and blode for agony / fere / care

for houshold.

and trouble of mynde/for the maner of that bytter paſſyon and moſt cruell dethe that he ſawe to come/and how lytell it ſhulde be regarded and ſet by.

xxv. ¶ Betrayenge/that was/whan the traytoure Judas that before had ſolde hym vnto the Jewes/came with a company of harneyſed men/and with a falſe flateryng kyſſe ſhewed vnto them whiche was he.

xxvi. ¶ Takynge/that was whan (after that kyſſe) the ſowdyours layde hande vpon hym and toke hym/& all his diſcyples fledde and forſoke hym for the tyme.

xxvii. ¶ Byſchops/that is/whan the ſowdyours that toke hym/brought hym vnto the byſchops Anne and Caiphas/where he was examined/and by falſe wytnes accuſed/and cruelly tormented all that nyght.

xxviii. ¶ Pylate/that is/that on the morowe he was preſented by the iewes/and falſly accuſed vnto Pylate.

xxix. ¶ Herode/that is/whan Pylate had examined hym & coulde not fynde hym in any thynge defauty/than dyd he ſende hym vnto Herode the kynge.

xxx. ¶ Pylate agayne/that is/whā Herode had examined hym in many thynges/and he wolde anſwere hym vnto nothynge/than he put vpon hym a whyte fools cote and with derylyon and mockery ſente hym agayne vnto Pylate.

xxxi. ¶ Examinacyon/that was/whan (after many newe falſe accuſacyōs of the iewes) he forther examined hym by longe proceſſe.

xxxii. ¶ Flagellacyon/that was/whan Pylate wyllynge to delyuer hym (becauſe he founde hym in all thynges fautles/and yet coulde not appeaſe ꝑ crye & malyce of ꝑ iewes) dyd put hym naked/and tyed hym vnto a pyller and cauſed hym to be cruelly ſcourged/ſo that no place

of his body was vntorne or vnwounded.

¶ Coronacyon/that was/whan the iewes wolde not xxxiii.
yet be satisfyed and content/ Pylate caused hym to be
crowned with a crowne of sharpe thornes/and with a
rede in his hande in stede of a sceptre/& clothed in pur-
pure/brought hym forth amonge them/& sayd in moc-
kage/beholde here your kynge.

¶ Condemnacion/that was/whan þ iewes wolde in xxxiiii.
no wyse be otherwyse content than with his deth/Py-
late set in a trone as iudge/condẽpned hym/& iudged
hym vnto the dethe of the crosse.

¶ Fatigacion/that was/whan Pylate had put vpon xxxv.
hym his owne clothes agayne/and gyuen the sayd iud-
gemẽt/than layde the heuy crosse vpon his necke/vn-
der the whiche(for very werynes and feyntnes)he fell
downe(as not able to bere it any forther)and than cau
sed they another man to bere it for hym vnto the place/
that was the mounte of Caluary.

¶ Crucifixion/that was/whan he came vnto the place xxxvi.
they caused hym to put hym selfe naked agayne/and to
ioyne & frame his body vnto the crosse/ wherevnto they
nayled hym with foure great nayles/one through the
myddle of his vyght hande/the secunde through þ lyfte
hande/& through eyther fote one/ lyeng the legges on
croswyse/the one ouerthwarte ouer the other/& so dyd li.iiii. re
they hange hym/& bymany rebukes mocked hym/and uelat.
whan he complayned of the thurst/they gaue hym eysel beate.
and gall. And whan he had hanged there so peynfully birgitte
the space of thre houres/he wt lowde crye cõmendynge ca.lxx.b
his spirvte and soule vnto the father of heuen/expired &
dyed. And yet after his departynge (to be sure of his
deth)one of the sowdyours made a wounde in his syde

and thrasse hym vnto the herte with a spere.

xxvij. ¶ Sepulture / that is to saye / the buryenge / whan Ioseph ab Aramathye had axed of Pylate his blessed body he toke hym downe at complyn tyme / and buryed hym in a newe graue or tombe ꝑ he had made for hym selfe

xxviij. ¶ Resurrecyon / that was / whan the thyrde daye after he dyd aryse in a gloryous body ⁊ soule / ⁊ appered fyrst vnto our blessed lady his mother / than vnto Mary Mawdeleyn / and after vnto the thre Maryes / than vnto saynt Peter / and after ꝑ vnto two of his disciples at Emaus. And the same nyght vnto .x. of the apostles whan all theyr doores ⁊ wyndowes / were fast shytte ⁊ closed vp. Thus you maye perceyue he dyd appere .v. tymes that same daye of his resurrecyon.

xxix. ¶ Ascencyon / that / was whan he (in many sondry wyses / by many apperynges) had sufficyently proued and assured his glorypus resurrecyon / by the space of .xl. dayes / than in the presence of his mother / his apostles ⁊ in the presence of many other disciples / men ⁊ wome he dyd merueylously ascende / and stye vp / into heuen.

xl. ¶ The myssyon or sendynge of ꝑ holy ghost / that was whan the .x. daye after the sayd meruaylous ascencyon accordynge vnto his promyse / he sente downe / the holy ghost vnto his blessed mother / his apostles and disciples / wherby they were all fulfylled with grace / ⁊ confyrmed therin / as the fyrst chyrche of Chryst / ⁊ so hathe contynued / and dothe and shall contynue in ꝑ chyrche vnto the ende of the worlde. Amen. ¶ you now wyll thynke this table ouer longe for a dayly exercyse / but you must remembre that the selfe table / is conteyned / in the fyrst wordes of euery artycle / and ꝑ residue is / a breue declaracyon of the same / and therfore I shall

be cōtent to set it out alone in the selfe wordes/ whiche ben in nombre.xl. ¶ Thus.

¶ Incarnacion/natiuite circūcision/epyphany/presentacyon/egypte/dispntacyon/humiliacyō/educaciō babtysme/wyldernes/faste/temptacyon/victory/eleccyon/prechynge/techynge/laboures/myracles/maundy/mynystery//consecracyon/sermon/agonye/betrayenge/takynge/bysshops/Pylate/Herode/Pylate agayne/examinacyon/flagellacyon/coronacyon/condempnacyon/fatigacion/crucifixion/sepulture/resurreccyon/ascencion/myssyon.

¶ The ende.

¶ Now you may se this table/is not longe/but may easely be had by herte/and yf it so be/and dayly vsed/ I dare well saye the persones shall fynde cōforte therin/bothe to exclude vyce/and also to encreace in vertue and grace. And yet forther more to contynue therin vnto theyr conforte and ioye euerlastynge/wherunto he brynge vs that bought vs/our lorde god & moost swete sauyour Jesu/who gyde you and kepe you all. Amen.

¶ A breue or shorte monicyon or counseyle of the cure and gouernaūce/of a housholde/accordyng vnto policye/takē out of a pystle of a great lerned man/called Bernarde syluestre/and put amonge ẏ werkes of saynt Bernarde for by cause/that many done iudge & thynke it was his owne werke Set forth/by ẏ same brother.

yrst good deuoute christians take moost
hede / & gyue moost diligence to ordre your
selfe / and all youres vnto our lorde accor
dynge vnto the poore lesson that goth be
fore / and than se well vnto the substãce
& gyding of your house & goodes. Se fyrst
ỹ peace be in ỹ house & that you agre all
togyder for els all your goodes wyll sone go to nought
Thã (after ỹ cõmune puerbe) cut your thounges: after
or accordynge vnto your ledder. Spende accordynge
vnto your gaynes / gettynges or rẽtes / and not above
It is also good policye: to haue one peres rent / or an
peres gaynes in store for chaunces / whiche is not con
trarie vnto christianite: wher extreme / or verey streyte
nede: is not perceyued in the neyghbour. A negligent
or reckles person may soone set on fyre / and destroye
great substaunce. Haue therfore a good eye / and garde
vnto the diligence of your seruauntes / for vnder them
your goodes may soone mynyshe / & be wasted before
you knowe / beware / or haue knowlege therof. yf your
goodes begyn to wast: better is / & lesse rebuke for you
to absteyne / and withdrawe your charges: than to fall
into nedynes / or daunger. An olde prouerbe. Qui plus
expendit ỹ rerum copia tendit. Non admiretur li pau
pertate grauetur. That is.

who so done spende beyonde theyr faculte
No meruayle thoughe with nede they greued be.

It is therfore a great prouidence / and good foresyght
often to counte / & cõpare your goodes / and your gay
nes with your expenses. Often to ouerse your goodes:
shalbe necessary. For your beestes maye take hurte for
defaute of fode (all though they nothynge axe) ne con

playne. The slepe of ẏ housbande maketh a fatte dong hyll. And the eye of the mayster / a fast hors. That is to meane / that ẏ presẽce of the mayster: in euery corner is moche profytable. Sumptuous / and costly weddynges or brydales: ben damage / without honoure. Expences done vpon warre: ben more honorable: than profytable. Better is to suffre some wronge / & to bye peace than to make warre / or to kepe warre. Coste made vpon prodigall persones / is clerely loste. Coste made vpon kynne / or frendes: is resonable: Fede your housholde seruaũtes: with honest commune fare / without delicates. For the seruaunt that is made a gloton / shall neuer after mende his maners. Glotony is vyle / sylthy / and stynkynge / and wyll make the negligent and careles person soone rotẽ and short lyued. Meane fedynge with scarcyte / is vnto the dylygent person: pleasant and profytable. Vpon the holydayes and hygh festes gyue your housholde plenty of meet: but selden and fewe delicates. For the vse of delicate fode / wyll soone marre a good seruaunt. Let glotony & thy purs stryue / and go to lawe togyder: and beware thou well whiche parte thou takest / but for ẏ moost parte alway holde with the purs. For glotonous men of lawe and the wytnesers: done speke all of affection / but the purs bryngeth in playne euydence & profe / the empty barne and the empty bagge. But yf very nygardy shutte vp thy purs / thã art not thou an euen iudge. For nygardy is a folysshe and nedeles feere / and euer lyuynge in pouerte / and hurdeth and muckereth vp / he can not tell for whome. yf you haue plenty of corne: desyre no derth For those persones that of couetous mynde done procure or desyre derthe / done procure and desyre ẏ dethe

Aristot in economic.

Ecclesia. xxxi.

For housholđ.

of the poze/and shalbe accused: as homicides and man sleers. Sell thy cozne better-chepe vnto thy neyghbur (although he were thyn enemy) than vnto straũgers Foz an enemy is somtyme soner vainkuysshed & ouer comen by a kynde dede/than by the swerde. Be neuer at debate with thy neyghbur/ but rather study/ and labour to be at one. Foz thou canst haue none so sure a castell/ oz garde of thy lyfe: as is loue and frendshyp of thy neyghburs. ¶ If thou suspecte the womẽ of thy house let other persones rather shewe the/ than thou shulde be ouer busy to try out the mater. Foz though it were of thyn owne wyfe/ oz the wyfe of thy husbande/ it were better vnknowen. Foz ones knowen/ it is neuer cured/ the wounde is without remedy. ¶ If any remedy be: it shalbe whan lyke chaunce is herde of other persones. The lest and most easy waye therin/ is to dissimule the mater thought it were pzyuely knowen/ and pzetende ygnozaunce without any quarell oz countenaunce/ but rather by a discrete ghostly father let the partyes be refozmed that synne be not contynued. A noble herte/ and hygh gentyll mynde/ wyll neuer serche of womens maters. A shrewe wyll soner be cozrected/ by smylynge oz laughynge: than by a staffe/ oz strokes The best waye to kepe a woman good/ is gentle intreaty/ and neuer to let her knowe that she is suspected/ and euer to be coũseyled & infozmed with louynge maner. An olde woman vnclene of lyuynge (¶ the lawe wolde suffre) shulde be buryed quycke. Let your clothyn ge oz aray/ be in a meane/ nother vyle ne pzecyous/ but alway fayze and honest/ and of sad/ & not of wanton fassyon. A costly garment byponde: oz aboue the state and degre of the person/ is a sygne and token of

Eccl. f. 8

Of aray.

lytle wytte. For a woman that hath sufficient aray: to desyre newe/and chaũge: is a sygne of lytle sadnes Trust hym rather for thy frende/ that somwhat doth for the: than hym that dothe offre hym selfe: saynge. I am youres in all I can and may. For in wordes is great plente of frendes. A true frende loueth at all tymes/and neuer feyleth: at nede. There is no compary son of ryches: vnto a feythfull frende. Neuer repute/ ne thynke hym thy frende: that dothe prayse/ or boste the vnto thy face/ or in thy presence/ whan you gyue counseyle vnto a frende: say this semeth best vnto me not thus you must nedeli do. For you may soner get rebuke/or blame for your counsell yf it proue not: thanke for your good coũsel: though it spede well. yf mynystrelles/iogulers/or gesters come vnto thy house: say thou hast no lodgyng for suche gessers: you kepe nether ynne nor alestake For yf you take pleasure in theyr pastymes you ben full lyke to haue another wyfe shorthly after whose name is called pouerte/ or beggry. yf you fortune to come where they ben: and begyn somwhat to delecte in theyr maters. I aduyse you dissimile and take vpon you ẏ you herde them not/ne set any thynge therby. For yf they perceyue and se you but laugh: they wyll take ẏ for an ernest to cry largesse/ & to haue rewarde And so inportune wyll they be/ and so shamfully craue ẏ you shalbe yrke & wery of them/& peruẽture they wyll fall to rebukynge: braulyng: & scoldyng so ẏ you shalbe fayne/ & glad: to gyue somwhat for fere vnto those galowe clapers worthy in dede to be hanged vp. For I tel you/god is not pleased wꝫ ẏ occupacyon/except it be (as scant tolerable or alowable) amõg prynces/lordes & hygh astates Now for your seruaũtes/ yf you haue a

Prouer. xvii.c. Eccl.s.b

for housholď.

seruaunt of hygh proude mynde & stubburne stomake put hym awaye lest after he do you harme / and so do hym ꝑ alwaye dothe prayse your maners in all thynges For a flaterer is worse than an enemy. Your enemy can not lyghtly deceyue you / but your seruauntes or your neyghbours that done prayse you / ben surely about to deceyue you / ꝑf you haue a bashful & dredfull seruaũt & fynde hym feythfull / thã loue hym & cherysshe hym as your owne naturall chylde. Make your byldynges rather for nede than for pleasure. For the appetyte of byldynge for plealure shall neuer haue ende / tyll pouerte teche wytte somwhat to late. Be lothe to sell your heritage / and ꝑf you must nede sell. Sell not vnto great persones / but rather for lesse vnto ꝑ lower persones. Better is to sell than to borowe by vsury. For vsury is lyke a thefe / ꝑ wolde warne you before what harme he wolde do vnto you. ꝑf you bye or bargayne / be not butyselowe with great persones. And though he be vnder you / yet stryue not with hym lest he putte his parte vnto your better / or mayster. In all thynges kepe truly and feythfully your bonde and promyse / accordynge vnto your couenaunte. Due temperaunce is a thynge of great honestye in a housholde / let therfore your drynke wyne / ale / or bere be temperate. Stṑge drynke is more pleasaunt / than holsome. The wyse man sayethe / that sobre drynke is the helthe bothe of soule and body. And the wyse & lerned persone wyll be ryght well content with lytle drynke / and that shall not trouble the stomake / but rather cause swete & holsome slepe / and of the contrarye done come many incõmodites as there doth folowe / who so euer amonge many and dyuers stronge drynkes / with abundaunce

Eccleſia. xxxi. d. Ibidem.

therof: is sothe / may be called an erthly god / or a god vpon erthe / wherfore not therwith yf you do my counsel. And yf by chaunce you be in company / & begyn to fele the drynke worke: aryse / and departe / a slepe is more mete for you / than any company. who so by wordes wolde excuse dronkenes: dothe openly declare his owne dysease. The knowlege and iudgment of wynes: doth nothynge become a yonge person. yf a phylicyon or surgyon vse to be dronke / let hym not haue ỳ cure of your dysease / ne let none of them take experyence / and lerne in you: how to cure / or hele another. For thoughe they be well lerned / and haue not experyence / it is no wysdome to let them proue theyr conyng vpon you. Great gay horses / and lytle prety dogges: serue you vnto lordes and ladyes. A bygge labourynge hors / and a mastyfe / or a curre dogge: ben good to kepe your house. As for haukes / hundes / and hountynge dogges. done spende more than they done get / they ben mete & accordynge for states to set ydle seruauntes on werke / but ferre vnaccordynge ben they: for housbandes and ware housholders. It is no wysdome / to make your owne chylder stewardes for rulers of your housholde or goodes. Fooles and neglygent or careles persones: haue many mysfortunes. For that is theyr commune excuse whan any thynge is wronge / they say than: ỳ chaunce or mysfortune was cause therof. I say not nay: but ỳ channce / or mysfortune may fall. But who so dothe folowe wysdome / lernynge / and discretyon: shall seldom accuse mysfortune. For diligence / warenes / and good hede: done seldom company with mysfortune. But yet more seldom shall you se mysfortune and slouthe or negligence: departed in sondre / for they

done communely company togyder. The sluggarde sayth: god wyll helpe hym / & so longe he trusteth ther
Pro. vi. vnto: tyll he be brought vnto beggry. For god by the wyse man doth sende the sluggarde (for ensample) vnto
Job. v. the ant or pysmyre / to lerne to labour. For man (sayth Job) is borne vnto labour: as a byrde to flye. Kepe you (therfore) but fewe ydle persones or men. And watche you / & take good hede vnto euery persone of your house And euer ponder / wey / and consydere your expenses / with your gaynes / or gettynges. Fyrst get / & bringe in / and than spende. For it is no good husbandry to borowe. And whan you wer aged: trust rather vnto god than vnto your chylder / or frendes. That you sende before you: you shalbe sure to fynde. No cofre / chyst / ne towre may be more sure to kepe treasure: than is heuen Let not (therfore) the poore passe you. what you gyue vnto them: you gyue vnto Chryst. And of ỹ you leue behynde you: appoynt it vnto euery person his parte. For better were for you nothynge to leue: than that stryfe and debate shulde be made: conscience blemysshed / and god offended for your goodes. Thrust them best to do for your soule: not that done loue / or say they done loue your soule: but that you done perceyue / and conjecture done loue theyr owne soule. Make your testament euery yere newe / & surely sealed by wytnes. Lay it where (whan nede is) it may be founde no man is sure how to ende his lyfe. The mooste sure waye / to dye well / is well to lyue. whiche he graunt vs that bought vs / our lorde god / and mooste swete sauyour. Jhesu Chryst Amen. Of your charite pray for the same olde wretche of Syon

Rycharde whytforde

¶ Imprynted at London in
Southwarke by me
Peter Treueris.